THE AMERICAN ECCLESIASTICAL REVIEW

VOL. CXXXIII, No. 6 DECEMBER, 1955

CONTENTS

A Pioneer Priest of Western Missouri ..... *Bishop Marling* 361

Can Nothing Be Said for State "Right to Work" Laws? *John E. Coogan, S.J.* 370

Yardstick Modesty ..... *Robert Paul Mohan, S.S.* 377

Advertising, Selling, and Preaching *Malachi J. Donnelly, S.J.* 381

The Ecclesiastical Orders of Knighthood. Part III *James Van der Veldt, O.F.M.* 388

Our Lady's Queenship and Her Immaculate Conception *Joseph Clifford Fenton* 401

ANSWERS TO QUESTIONS

Walter J. Schmitz, S.S., and Francis J. Connell, C.SS.R.

Baccalaureate Services 414

Computation of Time 415

Presumption of Legitimacy 415

Thanksgiving after Holy Communion 416

Priest in Death 416

Holy Communion Outside of Mass 417

Form for Holy Communion 417

(*Contents Continued on Next Page*)

Published monthly by The Catholic University of America Press, Washington 17, D. C. Subscription price in U. S. currency or equivalent: United States, Canada, $5.00; Foreign, $5.00; 50 cents per copy.

Entered as second class matter, November 30, 1944, at the Post Office at Washington, D. C., under the Act of March 3, 1879. Accepted for mailing at the special rate of postage provided for under Act of March 5, 1930, under Act of February 28, 1925.

Business communications, including subscriptions and changes of address, should be addressed to The American Ecclesiastical Review, The Catholic University of America Press, Washington 17, D. C.

Please address all manuscripts and editorial correspondence to The Editor, The American Ecclesiastical Review, The Catholic University of America, Washington 17, D. C.

Copyright 1955, by the Catholic University of America Press

(*Contents Continued from Previous Page*)

Banner before Blessed Sacrament 418
Solemn Benediction 418
Inscription on Tabernacle 418
Proper Use of Candle Stubs 419

ANALECTA

Recent Roman Documents. *Romaeus W. O'Brien, O. Carm.* 421

BOOK REVIEWS

The Sensus Plenior of Sacred Scripture. *By Raymond Brown, S.S.* 425
Waterfront Priest. *By Allen Raymond* 427
Faith, Reason, and Modern Psychiatry. *Edited by Francis J. Braceland, M.D.* 428
Father Paul, Apostle of Unity. *By Titus Cranny, S.A.* 432
Personality and Mental Health. *By James E. Royce, S.J.* 433

INDEX TO VOLUME CXXXIII 435

BOOKS REVIEWED AND NOTICED 439

SERIES OF 6 MEDALLIONS

Each 18" x 18"

Authentically hand detailed in full color stained glass effect.

Birth of the Virgin, Nativity, Ave Maria, Education, Flight to Egypt, & Coronation.

per copy $9.95
Entire set of 6 medallions only $54.

Simulate STAINED GLASS WITH LITHOPHANE

Now any smooth glass can be transformed into attractive church-like windows. Appropriate stock patterns that are easy, quick to do and inexpensive. Simply soak in water and smooth on glass. Can readily be washed and last for generations.

Illustrated (hand detailed in full color) Adoring Angel No. 1250 at left; Adoring Angel No. 1260 at right; Our Lady No. 1280, center. 10½" x 42"—$15.00 ea. 17½" x 72"—$19.50 ea.

Geometric Multicolored basic Lithophane for filler and border, 37 sq. ft. 18½" x 25", $12.50.

Easily adapted to larger or smaller windows. (Send window sizes for free layout catalog and samples.)

CONFESSIONAL Booth Drape
Heavy wine red VELOUR. Tailored with shirred or loop tops and chain weighted hems. Beautiful and durable.
Reg. $35.00 Special $22.75
(*Send sizes, we custom cut free*)
Embroid. Symbol—$5.00 extra

IVALCO DEPT. A-11.
5206 TILDEN AVE.
BROOKLYN 3, N. Y.

A PIONEER PRIEST OF WESTERN MISSOURI

The debt which the Church in the United States owes to a legion of great priests who toiled in the nineteenth century is common knowledge. Especially is this true of those who served the frontier regions. Yet these men in many instances are forgotten. It is truly an inspiration in this comfortable twentieth century to recall their lives so rich in drama and, almost without exception, in vision and foresight. Typical of them is Fr. Bernard Donnelly, pioneer priest and architect of the Church in Kansas City. It is fitting, as the diocese of Kansas City observes its diamond jubilee, to piece his life together. More than this is not possible in a brief space. But even a simple listing of his achievements manifests his noble and heroic stature.

Bernard Donnelly was born in County Cavan, Ireland, shortly before 1800. No baptismal book reveals the date, for English law forbade such records at the time. In later years Father Donnelly would say simply that he was older than the century. He would describe the incidents of his early priesthood with fervor, but remain reticent about his life in Ireland. Only a sketch can be offered, therefore, of the period that extends to about his fortieth year.

Father Donnelly's traits in maturity indicate an excellent primary education, poor as must have been the school that he attended. But there were higher courses in Dublin that led to a degree in engineering. It is known that he taught school while studying at the university, but with certificate won he became a civil engineer, first at Dublin, and then for five or six years at Liverpool, England. The mechanical proficiency acquired in these positions of trust was to stand him in good stead in later priestly undertakings.

There is clear evidence that as layman in Liverpool, Bernard Donnelly was a stalwart Catholic leader. Especially did he devote himself to the temperance movement of the well-known Father Matthew, unfurling the latter's banner so successfully that the great Irish priest called him the Apostle of Temperance in England. Bernard Donnelly was approaching forty when he decided to migrate to the United States, very probably with thought of preparing for the priesthood.

It must have been in 1837 that he reached New York after a tedious crossing of eighty days. To Philadelphia he soon betook himself when informed that Donegal and Cavan folk had settled there, and that chances of serving as teacher in the Quaker City were excellent. In Philadelphia he became acquainted with the Dominican fathers. In all probability they were responsible for the invitation, within a year, to conduct a school in Lancaster, Ohio. They probably concluded that if a missionary career was desired, Bernard Donnelly would be in the midst of a vast mission area in Ohio. Moreover, the Dominican fathers at nearby Somerset, among whom were certain of his friends from Ireland, could guide his steps with wisdom and prudence.

Residing at Lancaster, Ohio, in 1838, the probable year of Donnelly's arrival, was the Ewing family. Thomas Ewing had just completed a term in the United States Senate. Later he was to serve in the cabinets of Harrison and Taylor, act as counsellor to Lincoln, and sit as Justice on the Supreme Court of the United States. In 1871, shortly before his death, he would enter the Church, joining his wife and children who were always staunch Catholics. William T. Sherman, the famous Civil War commander, was adopted by the Ewings at the age of nine, and started on a military career by an appointment from Mr. Ewing to West Point. He later married one of Ewing's daughters and raised a family, in whose circle Father DeSmet was a frequent and welcome visitor. The Ewing home in Lancaster was practically the home of Bernard Donnelly during the three or four years that he taught there. In later life he loved to dwell upon its fine Catholic atmosphere.

If the days at Lancaster acquainted Bernard Donnelly with one future general, they drew him into closer relationship with another. This was Philip Sheridan of cavalry fame, to whom he imparted his entire primary education. Sherman and Sheridan were friends and admirers of Father Donnelly all their lives. The latter's memoirs contain whimsical reference to the Irish school teacher, whose geniality did not preclude frequent and effective application of the rod. In deference to Bernard Donnelly, then a priest, Sheridan attached another name to his preceptor, but the reference is unmistakable. Sheridan was married the year before Father Don-

nelly's death. He begged the aged priest to come east and perform the ceremony, but the invitation had to be declined.

In 1840 Bernard Donnelly made a trip to Cincinnati to discuss his secret ambition with Bishop Kenrick. The latter was on his way to St. Louis from Philadelphia, where he had just been consecrated coadjutor to Bishop Rosatti, and had stopped to visit Bishop Purcell. The Bishop of Cincinnati knew of the Irish school teacher's desire and had assured him of acceptance as a candidate for the priesthood. But longing for the hardship and privation of missionary life on the frontier had prevailed. As a result of the interview Donnelly took up ecclesiastical studies for the diocese of St. Louis in 1841, first at St. Mary's, eighty miles south of the see city, and then at the seminary in St. Louis itself.

Bernard Donnelly's fine education led to an abbreviation of his priesthood training. It also made possible his assistance as instructor in mathematics, Greek and Latin. Testimony is not lacking to the deep impression that his intellectual and spiritual gifts made upon his fellow seminarians. His own letters in later life describe the great happiness that came to him as he realized that he was finally on his way to the sanctuary. He was ordained to the priesthood in the cathedral at St. Louis, by Bishop Kenrick, in 1845.

On the morning of ordination Father Donnelly received his assignment. He was to labor at Independence, in the extreme western part of Missouri. About eight years had passed since his arrival in the New World. He was probably forty-seven, and thirty-five years of intense priestly effort were to be his portion. Independence was a bustling little town at the start of the Santa Fe trail. Twenty miles away was a village that bore the name of Kanzas and was to grow into the present Kansas City. This was his first mission. A second was at Deepwater, Missouri, eighty miles to the south. Actually, however, he was in sole charge of a region, fifty miles in width, that stretched to the Arkansas border, an area of nearly twenty thousand square miles.

At Independence there was neither church nor rectory. With customary energy Father Donnelly purchased an abandoned carpenter shop and converted it into a church with his own hands. In the same fashion he built a small two-room rectory, and then a tiny school in which he, himself, was at first the only teacher. From the start, however, the little mission at Kanzas was his

special delight. He was among the very first to envisage and predict the growth of the village into a great metropolitan center. For thirty-five years he associated himself wholeheartedly with that development, all the while caring for the Catholic population with a zeal that challenges description.

The future Kansas City began in 1820, a tiny settlement of fur traders from St. Louis. They were of French descent, as were the Canadian trappers who soon built a few huts near them on the Missouri River. Priests were on the scene from the start, sometimes remaining for months, at other times merely passing to and from the Indian missions. For several years the Jesuit fathers looked after the Catholic group in the struggling village, but for an equal space the responsibility was with the diocesan clergy.

When Father Donnelly arrived in 1845, there was a small structure near the river front that was used as a church. Distant from the heart of the village, on a spot on the bluffs, reached by a muddy trail, stood a small log church, built by Father Roux on a tract of ten acres that he had purchased in 1834. The bluffs played a part in the civic growth, as did the ten acres in the ecclesiastical development of Kansas City. Both form an intimate part of the story of Father Donnelly, revealing anew his tact and ability.

In 1845 rivalry between Kanzas and Independence was developing for the trade of the Santa Fe trail. The former held advantage in its position farther west along the Missouri River. But it was severely handicapped by the steep bluffs, rising almost from the river's edge, which proved a barrier to growth and expansion. By 1853 Kanzas faced a decision. Further progress demanded immediate action. There were numerous town meetings, at which Father Donnelly was a principal figure. It was decided to organize into a city, draw up a charter and elect civic officials. But this step was taken only after the valiant priest had proposed a scheme for conquering the bluffs.

Father Donnelly asked the citizens to assign the task to him. He would bring three hundred Irish laborers from the east, cut streets up and over the bluffs with their aid, and provide proper sewage and drainage in the process. Deputation was joyfully given. In no time husky Irishmen were arriving by boat, all of them Connaught men. This was a point that the clever priest did not overlook in his instructions to his agents in Boston and New York.

He sought men from the same section of Ireland so that bickering would be at a minimum.

For many weeks Father Donnelly toiled with his laborers. The blueprints were his own, striking evidence of the engineering skill of his earlier years. To the men he was a father, providing proper food and lodging, and seeing that the pledge was kept by periodic check of the saloons, especially on Saturday nights. When the work was completed, Father Donnelly persuaded two friends from St. Louis to establish a gas works, so that the little City of Kansas, as it was now called, would have light for its streets and fuel for its homes.

Reference has been made to the ten acres and their little log church. Twice the Catholic people sought permission to sell them, and both times Father Donnelly's counsel occasioned a refusal from Archbishop Kenrick. Against the argument that the land was too far removed from the heart of the little settlement, he urged that one day it would be a most valuable plot in the center of a great city. Once the zealous priest came from Independence to learn that a petition to sell was being prepared. Counselling a thorough approach and the presence of all names upon the document, so that he would be able to reach the Archbishop first, he returned home, drafted a letter to the Ordinary, and rode with it through the night to the little river station where the boat to St. Louis would touch in the morning. With unerring accuracy this missive predicts the future growth of Kansas City, and the treasure which this land would prove for the Church.

On the ten acres, once they were secure, Father Donnelly opened a brickyard and quarry, both of which he managed and supervised himself. Here he made the bricks with which, in 1856, he built the church that replaced the little log structure. Brick and stone for many of Kansas City's first commercial buildings came from this source. It is told that Father Donnelly's bricks were of superior quality, and that he could match any mason at dressing stone. The ten acres were thus a guarantee of steady income for growing ecclesiastical needs. Portions of them were later sold, making possible astonishing benefactions that will be listed in their turn. It is upon these original acres that the diocesan cathedral proudly stands today.

From 1845 until 1857, Kansas City was a mission of Independence. In 1857 Father Donnelly became pastor of Kansas City alone in a manner as amusing as it was eventful. A certain Father Kennedy came to his door one day with a letter from Archbishop Kenrick, that separated Kansas City from Independence and placed it in Father Kennedy's charge. Father Donnelly's heart was heavy but he surrendered the mission he loved without murmur. A few days later young Father Kennedy was back, protesting that he did not feel equal to all that was needed at his new post. He was returning to St. Louis for another appointment. Father Donnelly asked if he would be satisfied with Independence, and, upon receiving an enthusiastic reply, proposed that they write a joint letter to Archbishop Kenrick. The older priest would gladly give up Independence and move to Kansas City. In a few days came Archbishop Kenrick's approval of the exchange.

During the Civil War, which brought sorrow and hardship to Kansas City, Father Donnelly was a tower of strength to all the citizens. Historians have rightly focused attention upon the eastern battles and those along the Mississippi River, so that few are familiar with the bloody conflict that took place on the very edge of Kansas City in October, 1864. For three days it raged, with Father Donnelly in the thick of the fight, administering to the wounded on both sides and burying the dead. From one line to the other he wove bravely and without rest, drawing the highest praise in the military reports of both commanders.

An incident manifests Father Donnelly's stature in the eyes of all the inhabitants. Panic seized the little city as the battle at its doorstep became imminent. The people drew their money from the banks and brought it to Father Donnelly for safe keeping. They were sure that his person and property would be respected by both Union and Confederate forces. At first the good priest was able to make out a receipt, but as the crowds grew, money and valuables were all about him. As night fell he bore the treasure to a nearby cemetery and, with the aid of the sexton, buried it. Learning that the latter in a moment of inebriation had divulged the secret, he hid it anew just back of his brick church. Then recalling that this transfer had also been witnessed by some men who had aided him, he went out toward morning and consigned the precious box to a third resting place.

When the battle was over he sought with pick and shovel what had been concealed, but it was not there. To Father Donnelly's great sorrow the valuables were never found. He insisted upon repaying every penny given him, accepting the word of those who had no receipt. But what happened to the buried treasure has occasioned discussion to this very day. Later on, as he was ill with fever, Father Donnelly was found one chilly night digging in the yard by lantern light. And in his last illness, when old age had robbed him of his faculties, he was heard to mumble instructions to those who were supposed to be searching for the hoard.

The Civil War caused the population of Kansas City to shrink from six thousand to one thousand. But in its wake came a great boom. The West beckoned, and a race began among the border towns to become gateway to its incalculable riches. Father Donnelly was one of the farsighted who saw the laurels passing to the community that could entice a railroad to its door, and that this actually meant the first to build a bridge across the Missouri River. He became one of the group that sought funds in person, riding everywhere on horseback soliciting subscriptions. As a result, he was called to serve on a number of committees that planned the celebration which marked the completion of the river span in 1859.

The fortunes of the Church kept pace with those of the city, due in no small measure to Father Donnelly's guiding hand. Growth means new congregations, churches, schools, and other institutions associated with Catholic life. By 1880 three new parishes had been added, each recipient of a substantial sum from Father Donnelly for initial debts. He invited the Sisters of St. Joseph to Kansas City, and soon they were conducting an academy, a hospital and an orphanage. These institutions he not only planned, but inaugurated with his own funds. The first religious congregation of men, the Redemptorists, arrived in answer to his plea, and their monastery was built on land which he helped them acquire. To this list must be added the spacious St. Mary's cemetery and the present cathedral. In the former case, he purchased the land and drew the plans. And, if the latter structure arose after Father Donnelly's death, it was nevertheless due in an appreciable way to funds which accrued from the original ten acres.

The full story of Father Donnelly would include other stirring features, for example, the journeys on a little Indian pony, under

most exhausting conditions, as he cared for the whole of western Missouri from 1845 to 1857. It would list the great priests and prelates who experienced his warm hospitality and became his fast friends—individuals like Father De Smet, Bishops Liege, Lamy and Machebeuf, immortal names in the true history of the West. It would describe the deep reverence and affection that prompted some of his brother priests to seek ecclesiastical honors for him. Even the Atlantic Coast knew him from his spirited letters to the Catholic press on the Church in the growing West.

Death came on December 15, 1880. The previous January, the aged priest had written to Archbishop Kenrick of his wish to retire. The letter describes the illness that enfeebled him, waxes enthusiastic about the civic and ecclesiastical future of Kansas City, and contains two most edifying admissions. He had given everything he owned to the Church. Not a single dollar or foot of ground remained. And looking back upon his thirty-five years of priestly toil he could say that he had never taken a vacation of any kind.

Father Donnelly lived to see the realization of one of his cherished dreams. In September 1880 the diocese of Kansas City was created. From 1870 he had agitated for this move, urging Archbishop Kenrick and others to seek this favor of Rome. By that time, as he jestingly explained, old age made it clear that he acted from disinterested motives. To him the coming of Bishop Hogan as first Ordinary was a crown to his efforts, and a signal that his days were at an end.

His last fervent request for a funeral of utmost simplicity was not heeded. The entire city turned out for the obsequies in a manner that astonished even his most ardent admirers. It is still claimed that Kansas City has never witnessed such a sight. Though the weather was miserable, two hundred and fifty vehicles were in the funeral cortege, and streams of the poor and lowly followed on foot, making little effort to conceal their sense of loss. It was freely admitted that Kansas City had lost its foremost citizen.

In point of time Father Donnelly and his compeers lived but yesterday. The changes that have come over our world since 1880, however, cause it to appear far longer since his passing. The Church in the United States is in a most flourishing condition today, and conscious of the extent to which this is due to the great priests of the nineteenth century. In a most difficult period of

origin and formation they were stalwart figures. The words of Genesis find application in them anew: In those days there were giants on the earth.

✠ Joseph M. Marling

Auxiliary Bishop of Kansas City

Fifty Years Ago

The leading article in *The American Ecclesiastical Review* for December, 1905, entitled "The Church 'Semper Eadem' and the Theory of Development," by Fr. M. Ryan aims at explaining the true sense in which we can say that there is progress in Catholic doctrine. Father Ryan points out various erroneous explanations of doctrinal development, such as Gerson's idea of new revelations to the Church and Döllinger's claim that the historian rather than the Church is the judge of the soundness or unsoundness of development. He concludes with the statement: "At the present day, when all thought concerning society is dominated by the idea of progress, and all thought concerning nature by the idea of evolution, the principle of development is in no danger, except from its friends who may abuse it." . . . This issue contains a letter, written by Father Cettour, a missionary in the diocese of Osaka, Japan, to the Society for the Propagation of the Faith, headed "A Missionary's Experiences among Polish Prisoners in Japan." The prisoners were soldiers in the Russian army who had been captured at the battle of Mukden. . . . Fr. E. MacDermot, writing from Rome on "Ancient Monasteries of Russia," gives an interesting account of the monastic life under the Czars. He tells us that the idea of religious leading an active rather than a cloistered life is not accepted in Russia. . . . There is an anonymous article on "Domestic Prelates and their Investiture." The author informs us that in former times prelacies were sometimes bestowed as the result of examinations, for which candidates might qualify in the same manner as students do for academic or professional degrees. . . . Fr. J. Ferreres, S.J., continues his discussion on the administration of the sacraments to those who are apparently dead. . . . Several priests, including Fr. A. Lehmkuhl, S.J., submit comments and criticisms on the theory of the Mass proposed previously in *The American Ecclesiastical Review*. . . . In the Studies and Conferences we find a list of regulations issued by the Holy See to publishers authorized to print the Vatican Gregorian chant books.

F. J. C.

CAN NOTHING BE SAID FOR STATE "RIGHT TO WORK" LAWS?

One of those affectionately called "labor priests" by the labor union press recently declared that all priests willing to take a public stand have condemned the so-called Right to Work laws, banning the union shop. The number of those priest-spokesmen however has not seemed extensive. And they have made no claim that through themselves the mind of our thirty-two million American Catholics—headed by more than two hundred bishops—has been spoken. One need then be thought no less Catholic than those priest-commentators if he comes to a rather different conclusion as to the justice of the laws. For, as Bishop Robert J. Dwyer of Reno has recently said, "The Church is *not* for Labor to the exclusion of all other claims of right and justice. . . . The Church has never made the fatal error of conceiving that Labor and its problems are her sole concern, or that other elements of the social structure should be ignored and forgotten. The role of the Church in human society is to maintain balance. The tendency of all partisanship is to upset balance."

There are many friends of the laboring man who feel that the priest-spokesmen for the union shop have left unspoken many of the things that demanded saying in explanation of its present outlawing by eighteen States of the Union. Those spokesmen have not of course denied all union provocation for such laws. But their reference to such provocation is commonly so glancing and so sidelong that it might almost as well have been omitted altogether. No matter what the labor dispute, such champions of the union shop as a rule find that the union is substantially in the right. Such championing often seems with little regard for the rights of the individual workman and of the eighteen outlawing States.

We of course have no thought of denials of the right of labor to organize. Neither would we question the great—if not unmixed—good our unions have produced. Nor need we contend that the union shop is of its nature a denial of the rights of the individual workman. Rather, let us suppose that a majority of the workers have freely voted for a union shop; that is, under no threats or duress. The right of the State to permit a freely voted union shop may well be defended. But that stand can be taken without denying to the State the right to forbid the union shop should such forbidding seem conducive to the common good.

Catholic commentators scorning the Right to Work laws usually seem to pay little attention to the natural rights of the State as a part of the divine plan to provide for the material and temporal needs of families. Those rights—of course a commonplace in the Philosophy of the Schools—imply a divinely imposed obligation upon State governments to pass laws seriously thought conducive to the common good. And as long as those laws are not clearly beyond defense, it ill becomes the friends of union labor to charge dishonorable governmental motives. The State is of course as truly a part of the divine plan as is the Church, despite their belonging to different orders. We Catholics are quick to resent easy imputation of dishonest motivation to churchmen. It is not clear that we are always as careful of the good name of State governments in matters in which those governments are not obviously without justification.

Very Rev. Francis J. Connell, C.SS.R., has expressed the opinion in the July 1 issue of the Washington archdiocesan *Catholic Standard* that Right to Work laws are not essentially opposed to Catholic social principles. If the laws are to be denounced he says it must be because they "would unduly restrict the right of workers to form unions and to act through these organizations for their reasonable welfare or would injure social and economic progress." We think it can be reasonably argued that the laws do not offend on those grounds. Our argument is based upon the nature of the unions involved and upon union misconduct. Our American labor unions of course are "neutral" unions, in which—as one distinguished unionist has said, "Ideology is the bunk." In the neutral union adherents of every creed and none are equally welcome, equally at home. Very likely in this country no union other than neutral is possible. But that does not prevent the fact from being lamentable. The dangers coming from neutral unionism were in 1950 underlined by the Catholic bishops of the Civil Province of Quebec, in a Pastoral which deserves much more attention from Catholic labor commentators than it has obviously received. That pastoral, moreover, is prefaced by the declaration of the Cardinal Secretary of the Sacred Consistorial Congregation that the document "does honor to those who wrote it; for the august teachings of the Sovereign Pontiffs . . . could not have been more happily applied to present economic and social conditions in Canada. . . . I feel convinced that the publication of this Pastoral

Letter would be of great practical utility to the clergy and laity of all countries. . . ."

Those thus commended Canadian bishops say of the dangers of neutral unions:

> The mass of the workers receive their education almost insensibly from the association to which they belong. The spirit, the vigor which pervades the organized unit proceeds from the mind and the heart of the leaders. That vigor reaches afterwards all the members and conveys to them a particular concept of social life and professional relations. Hence the association is formative. It will be such in a Christian way, if it expressly adheres, in its very constitutions, to the social principles of Christianity, and if the leaders who shape its actions are capable, through their living faith in the authority of Christ and the Church, of submitting their conscience as leaders to those principles. Otherwise the association will lead the worker astray to materialism; it will imbue him with a false concept of life eventually made known by harsh claims, unjust methods, and the omission of the collaboration necessary to the common good.

Those warnings have abundant current corroboration. Corroborative of the "formative" influence of the neutral union, Allan S. Haywood, the late Executive Vice-President of the CIO, has explained, "When you join a union it's kind of like joining a church. You work for nothing else and you believe in nothing else." Justly then has Fr. Philip Carey, S.J., of the Xavier Labor School, warned us from his abundant experience, "The philosophy of secularism is a greater present problem to American labor than Communism." Communism of course is under assault in most of our labor unions. But secularism is almost their breath of life. Only a few minor and irresponsible labor leaders will speak a word for Communism. But as to secularism—by way of example—the persuasive and influential leader of the five million members of the CIO (most of them Christian) recently without challenge used his official position and union publicity resources to acclaim without reservation America's debt to John Dewey (to Dewey who for half a century was the chief champion of educational secularization consonant with his Humanist Manifesto declaring—among other things—that "Modern science makes unacceptable the supernatural. Theism and deism are outdated. There is no hereafter"). In the face of that CIO leadership, recall the Rome-approved warning of the Quebec bishops, "The spirit, the vigor which pervades the or-

ganized unit proceeds from the mind and the heart of the leaders. That vigor reaches afterwards all the members and conveys to them a particular concept of social life and professional relations. Hence the association is formative." Catholic unionists hear their religious leaders describing the Dewey influence as destructive of religion and morality alike. How then can the enthusiastic encomiums paid that influence by the unionists' admired chief spokesman, speaking as such, fail to be for many religiously deformative?

The Catholic concept of unionism is of course that of Christ. His, "I am the way, the truth, and the life," is true in the field of labor as in every other. Christ's words are not, "I am one of the ways. I am a part of the truth. I am a form of the life." He is so much "The way, the truth, and the life" that "No man comes to the Father unless by Me." Christ's way is that of "Little children, love ye one another." It is the way of Charity, of which St. Paul tells us, "Charity is patient, is kind, charity envieth not . . . beareth all things . . . hopeth all things, endureth all things." Of course those words must be interpreted; but for the secularist, the "neutralist," they are "laughter holding both its sides." The theory therefore of neutral unionism is essentially inadequate. The fact that it may be the only practicable union theory for America does not make it less inadequate. Our secularized State governments may perhaps not consistently complain of that neutralism, but for Catholic commentators to ignore the shortcomings of that neutralism in their condemnation of the State seems less than fair.

Here it seems in place to remark that some priest commentators have used the 1950 Pastoral of the Quebec bishops as authoritative evidence for the obligation of our American workmen to join our *neutral* unions. But those bishops were urging their people to join clearly designated Catholic unions arguing from the precedent of Leo XIII and Pius XII who insisted that the Church gave trade-unions her approval "always on condition that, based on the laws of Christ, as on an unshakeable foundation, they would work for the promotion of a Christian order among the workers."

Vindicators of the State's rights to ban the strengthening of neutral unions by compulsory membership need not content themselves with pointing to the *conceptual* inadequacy of the neutral union. Current labor *conditions* add their corroboration. Thus for example, A. H. Raskin, nationally known labor reporter of the New York *Times,* has recently written: "Racketeers have made

their way into control of unions from New York to Los Angeles on a scale unparalleled since the repeal of Prohibition. . . . The idealism that animated many veteran unionists in the days when each union advance was dearly bought is surrendering to the ethics of the market place at the lowest levels." The use of the strike and the threat of striking as a casual bargaining tool is one of the more respectable of such abuses. Ethics may liken the strike to war and lay down the most stringent safeguards for its use. But how disparate the practice. The man who today shouts for war as a first-aid rather than as an almost unthinkable last resort is deemed mad; but the labor leader will commonly begin collective bargaining with a strike vote and threaten that his men will "hit the bricks" unless their sometimes dubious demands are promptly met. Strikes even against the government can be a part of the game. Thus in Detroit a strike could be declared a few years ago—a priest commentator refusing to disapprove—against the City-owned street transportation system, directly in the face of a State law; and the union leadership could threaten that "Blood will flow in the streets if a wheel turns." A city of two million could thus be left strikebound for fifty-nine days while mothers strove somehow to get their children to and from school without their falling into the hands of morons and psychopaths.

Sit-down strikes are no longer used, because no longer "necessary." But the story of such unjust occupancy of company property, with its attendant threat of wholesale property destruction, is not a shamefaced union memory. The recent 15th anniversary of the mammoth "sit-down" that ended in the unionization of General Motors was a matter of union self-congratulation and high-jinks, not of prayer and fasting. And in Detroit at least, the union goon-squads, commando-type, rushing club-in-hand by hot-rod to crisis corners, is no more. But they passed only because the police refused to tolerate a private police force on the public streets, enforcing private law.

But "quickie" strikes are much with us, having become so much a part of our giant industrial community that the superintendent of street transportation can charge—without union rejoinder—that every working day sees so many such strikes that the prematurely homebound workmen disrupt the plans for orderly public transportation. And conduct on the picket lines can casually become a throwback to life in Hell's Kitchen. This not because of

the wrath of a few hotheads. Violence is common picket-line policy, to be resorted to when strategically "indicated." As a fine Catholic labor leader recently explained, in all good faith, in a lecture dealing with strikes, "The purpose of the picket-line is to injure the employer so he will settle the strike. The pickets have a right to prevent anyone from crossing the line. There's a war on." This belligerence results from the neutral unions' quite common policy of building up class spirit, "digging a Grand Canyon between the employer and the employed." This concept it was that recently caused the UAW-CIO to reject with scorn the employee stock-purchase plan offered by Ford and General Motors, a plan which has made employees owners of more than six hundred and fifty million dollars of the stock and assets of Sears, Roebuck—largely non-union. Our unions don't like to have their members "sitting on both sides of the bargaining table." Well then might the Quebec bishops warn against the neutral union's "false concept of life eventually made known by harsh claims, unjust methods, and the omission of the collaboration necessary to the common good."

But even so incomplete a list of types of union misconduct should not close without reference to union mistreatment of unionists. Enough to mention the very pro-union *Commonweal*'s description of the Taft-Hartley law as not going far enough in its protection of workmen from their unions:

> The union still has the power to deprive the man of his rights as a member. It still has the power to make it difficult, if not impossible, for him to find work once he is unemployed. . . . The power over a man's job is the power over his life . . . and so it happens that in one of the freest countries in the world you run into these pockets of tyranny, dictatorship, ruthless and violent absolutism, where men, American men, live and work in a state of fear that can only be compared to life under Communism and Fascism. The paradox is that even decent labor leaders who support every bill designed to protect civil liberties will oppose any attempt to protect the rights of union members, calling it "an unwarranted interference in the internal affairs of private associations."

Commonweal says, too, that "Men have been deprived of their jobs, of their homes, even of their lives by racketeers and others who look upon a union only as a source of wealth and power to feed their own bellies and their egoes."

If what we have given as to the danger and abuse of neutral unionism, and its threat to the common good, is even substantially correct, is it quite clear that the State under such circumstances has no right—not to say duty—to forbid adding to the strength of such unionism through obligatory membership? Is it clear that neutral unionism has not itself justified the State's outlawing of the union shop? The cure for the situation would seem to lie not in denouncing such State action but in endeavoring to remove union provocation. As Bishop Joseph P. Dougherty of Yakima, Washington, recently urged upon his unionists: "In your unions, and in dealing with the public on various jobs, you must give the example of the union man who has an interest in the community. You must show the public, and particularly the 'neutrals'—those who are neither for nor against labor—that unions need not be brought under state control." But until that better day dawns many sincere friends of labor will refrain from denouncing the eighteen States that have seen fit to pass Right to Work laws, banning the union shop.

There is confessedly a notable element of "trial and error" in the art of governing. Legislation aimed at present evils can be revoked if found inept or if union conduct undergoes the evolution some of our priest commentators predict. That evolution may be hastened by a salutary union reaction to the Right to Work laws themselves, a reaction arousing the interest of union members in the conduct of their unions. Arousing them from an apathy that has commonly made as much as one per-cent attendance at union meetings something to be celebrated rather than lamented. In any case we may reasonably hope that the Right to Work laws will weaken union labor no more than has that Taft-Hartley "tyrannical, slave-labor" law which after eight years finds union membership at its highest point, union political influence ever growing, union finances never so good—its pension funds now having reserves of twenty billion dollars, growing at the rate of two billion dollars a year. Taft-Hartley, we finally note, leaves the David of the UAW-CIO a match for the twin Ford-General Motors Goliaths, and claiming the dawn of a new era for labor through "acceptance in principle" by those corporations of the Guaranteed Annual Wage.

JOHN E. COOGAN, S.J.

University of Detroit
Detroit, Michigan

YARDSTICK MODESTY

Time magazine in its June 27 issue carried an unusual story of a crusade for modesty in young ladies' fashions, inaugurated apparently by a priest in Illinois, and given recent impetus by an enterprising young cleric in New Jersey and his corps of enthusiasts.

The crusade, apparently gathering momentum, is to popularize the "Marilyke" look, which even one not of gargantuan intellect might infer in this age of dubious orthography to mean an imitation of the exquisite modesty of Our Lady.

Of course, indignant correspondents wrote to *Time* in varying degrees of potent and impotent rage to protest this sinister popish plot to clothe American womanhood in Mother Hubbards—although no one as yet has seen in this nefarious plot a violation of our traditional policy of separation of church and state.

In this era when propriety in dress seems to be a matter of only archaeological interest, and simmering heat prompts the less-inhibited to preposterously unwarranted extremes, such a project might be thought to elicit a favorable response from any sympathetic observer.

Noting this trend in dress or the absence of it, Mr. Adolphe Menjou, that fastidious arbiter of male attire, once remarked in disgust that Palm Springs, California, was becoming the city of the varicose vein. Apparently, the Palm Springs virus is assuming pandemic proportions, even in areas not afflicted with Palm Springs heat, and people are reacting to heat as if summer were a recent invention.

The *Time* article goes on to state that the *Purity Crusaders of Mary Immaculate* have authorized a special tag, sold to dress retailers for three cents apiece, which contains, not only the copyright of the priest founder, but the motto "Whatever our Blessed Mother approves." At this point, one 's enthusiasm for the modesty project as conceived by the crusaders begins to wane—just a bit.

There comes to mind a mild objection (presuming that the motto is meant to be a complete sentence) that perhaps it is just a bit unfitting to have Our Lady's image as a label of certification to be dangling from commercial clothes racks, just as it might be somewhat presumptuous to make the Mother of God the endorser

of a particular style of twentieth-century fashion. It might be interesting, however, to find out in what manner Our Lady's approval is solicited for this ambitious enterprise.

Whatever the manner of solicitation, such permission is presumed to have been received, complete with specifications that include such things as two-inch neckline limits and a prohibition of flesh-colored materials.

The crusaders' spasm of fervor in the New Jersey area took them to the dress retailers of the young pastor's parish, who seem to have greeted the invasion with a blend of cautious silence and perplexity. But despite what was probably an understandable desire to catapult the label sellers through the nearest exit, the shopkeepers seem to have been quite amiable about this dubious pressure tactic. In all fairness, one could hardly call a retailer a purveyor of indecency or an enemy of the faith were he to be resentful of strangers poking through his stock, and charging him for the privilege of certifying his dresses as fit for the Catholic girl.

The difficulty in a priest's association with a venture of this nature is that the adolescent he is trying to help may equate the validity of his judgments in morals, about which he knows much, with the validity of his judgments in fashion, about which he may know little. And indeed there are many subtleties in the manner of dressing which make modesty more than a matter of *décolletage* or the length of a skirt. A relative absence of covering may indeed constitute immodesty, but an adequacy of mere yardage of material is certainly no guarantee of its opposite.

The solution to the problem seems to be that we should worry more about training the girls, and worry less about measuring the dresses. By applying St. Augustine's "Ama Deum, et fac quod vis" principle to our approach, we can be relatively sure that a good girl by day will not become a slinking *femme fatale* by night.

The youthful crusaders indeed do well to concern themselves with decency, "the companion of modesty, in whose company chastity herself is safer," as St. Ambrose says. But prudence suggests a remedy tempered with wisdom less likely to exacerbate needlessly the sensitivity which already exists among our fellow citizens, and a remedy which is better adapted psychologically to achieve the end in view.

The mind of the Holy Father on this subject is contained in the general directives for youthful sanctity contained in the *Fulgens corona,* which announced the Marian Year to the world on the first centenary of the definition of the dogma of the Immaculate Conception. More specific directives are contained in a letter written on Aug. 15, 1954, presumably at the request of the Holy Father, by His Eminence Pietro Cardinal Ciriaci, Prefect of the Sacred Congregation of the Council, on the specific subject of modesty in dress.

His Eminence calls attention to the prevalence of immodest dress on beaches, at country resorts, in public places, and even, at times, in places dedicated to God. In our own country it is startling to witness in our resort parishes even at Sunday Mass, fashions which exhibit questionable taste, when they are not downright immodest.

The problem has been accentuated, as His Eminence points out, by irresponsible advertising "hucksters," newspapers, magazines, and motion pictures, whose appeal when not infantile is animal; and legitimate solicitude in these matters "concerns not only Christian virtue, but also the health and vigor of human society."

Three specific things are suggested in the letter for the preservation of this virtue which St. Bernard calls "the gem among virtues."

The first is the duty of the Church's official shepherds, the Bishops, to "admonish and exhort, in whatever way seems most apt" the members of his flock, whether they have been deliberately negligent or inadvertently careless in the matter of dress. It goes without saying, that any program of an organized character, besides being prudentially sound, should have the specific approbation of the Ordinary.

The second suggestion is addressed to mothers and fathers, to be mindful of their duty and to show "a stern firmness of spirit as befits Christians." It would seem that a crusade for modesty would find a natural ally in a mother, who should have good judgment in the matter of dress when her immature daughter might want to conform to prevailing custom at the expense of modesty.

Refusals of conscientious parents will admittedly be met with agonized howls from their daughters at such "tyranny," and the spirited arguments which follow are usually based on the premise that everyone else is wearing this sort of thing.

Here we have the heart of the problem. In a nation which prides itself on politically-sanctioned individuality, our young people seem to exhibit an almost rigid uniformity in their manner of dress. Just like Chesterton's feminists who cried "We will not be dictated to!" and who proceeded to become stenographers, the girls will rebel at wearing uniforms because in them they look like everybody else; yet after school, they all affect the same meticulously casual attire that makes them indistinguishable from one another.

A perplexed mother once mentioned that it was becoming increasingly difficult to tell the boys and girls apart, since both wore shirts in the same appalling degree of disarray, blue jeans, similar shoes, and even had the same-style hair cuts; her wise old father mentioned that although he was somewhat disconcerted by recent trends, he found the matter no problem, as the girls were the ones who talked the loudest. All of this supports the thesis of Compton MacKenzie that a woman finds it relatively easy to act like a man, but more difficult to act like a gentleman.

If the supposedly rebellious adolescent finds it so easy to conform to the standards set by the callow youth who sits beside her in school, she should not find it prohibitively difficult to conform to the mature standards of the lady who sits beside her at breakfast. And that lady has a serious obligation to assert herself when modesty is at stake, no matter how much pouting ensues.

Finally, the letter of His Eminence appeals to that most eloquent form of Catholic Action, shining example. Before our young people concern themselves with *doing* something, they must concern themselves with *being* something in word and in deed. "For only then can they easily move others by their persuasion and counsel to decent and proper dressing and a good life."

The *Crusaders of Mary Immaculate* might well profit by these directives, as crusaders have been known to make mistakes before. Their ideal remains wholly admirable, but let us be spared the muscular and provocative type of supposedly Catholic action that is symbolized by the enthusiast with yardstick and labels storming the world of *haute couture.*

ROBERT PAUL MOHAN, S.S.

The Catholic University of America
Washington, D. C.

ADVERTISING, SELLING AND PREACHING

"Preaching? why it's simply smart advertising and sharp salesmanship," my chance acquaintance concluded.

Our taking leave of one another was friendly enough, but his parting words rankled within me for a long time. For what did this agnostic Greek, with whom I had been talking, know about preaching the Gospel of Jesus Christ? Why, for him, the gospels were just a collection of oriental legends, Jesus Christ only a Jewish visionary wandering about among primitive peoples of an ancient East. And, yet, this Greek with his Ph.D was practically insisting that a Catholic priest, to preach well, must ape a neon sign, study the technique of a dashing Fuller Brush man!

The years passed. But the words of the Greek, like the *apis argumentosa* of the breviary, kept darting in and out among my thoughts. Could that man have been partly right? If so, what to do? Read a book on advertising? Polish up one's salesmanship? Analyze a billboard? I tried to do all this. What did I conclude? Well, let's see.

From reading and observation, I saw that a good modern advertisement must first attract attention and keep it. A billboard should turn a bustling crowd of business men and office girls into simple, gawking children in the street. Yes, rivet attention to itself: that's always a first in any advertisement. Then feed the interest of the crowd, make it grow. Tell them why they stopped so abruptly to gaze in rapt wonder at your neon sign. Whet their appetites. Their desires are always present. Show them that your product will satisfy the yearning in their heart. Make them long after that peach-bloom skin, or wish to look sharp, feel sharp, and the rest. Then, about as subtly as brickbats, show them where to buy what you advertise. Interlock the cigarette advertised with an attractive person or thing, and the job is done. People will eventually buy your merchandise.

They will carry the advertised product about in their memories, especially since it has been imbedded in such an attractive background. By the law of association the whole picture will come frequently to the foreground of consciousness. And the good advertiser is not unaware of that sound principle of psychology: an idea

in the mind or a picture in the imagination tends to externalize itself in an action of which the idea or the imaginative picture is the inner realization. All of which means, in simple language, that, if we see a person yawn, we are inclined to do so likewise.

Let's take a glance at the salesman. His selling is done through a man-to-man, personal encounter: just one salesman against one prospective buyer. What are the qualities of a good seller? Some of them, I believe, are the following.

First, he should have a thorough knowledge of and a real pride in the merchandise he wants to sell. His deep insight into his wares and the sincere conviction he is selling a truly good commodity will go far toward giving him the confidence that is so necessary to his success.

With regard to his own person, the truly good salesman will make *himself* inconspicuous and unobtrusive. Strange saying? Not if one admits that the all-important objective for the seller is to make the merchandise the center of attraction for the future buyer. Hence, the competent salesman will, for example, wear a simple business suit, neat of course, but never anything gaudy. The spotlight should always play on the product to be sold and on it alone.

The salesman, so it seems to me, is strictly an intermediary between the product offered for sale and the prospective buyer. His art will largely consist in revealing, that is, removing the veil from, the attractive qualities of his merchandise, by showing the customer just how this article will fulfill the latent desires of men and women to whom it will be offered for sale. Possible objections will be anticipated. And, while the least trace of antagonism will be avoided, the good salesman will not be a yes-man. Finally, he will know just when to end his sales talk and at exactly what moment he can safely open his order book and definitely close the deal.

Returning again to our neon sign, we find here a different situation. The advertiser must sell his merchandise to a mass audience whom he does not see. Yet, he will carefully study the people to whom he offers his wares. A sporting goods company will not advertise big game guns in *The Woman's Home Companion*. *Field and Stream* or *Outdoor Life* will be better.

As already noted, the good advertiser will connect up his product with some person or thing in which his public is deeply inter-

ested. During the last war, we saw the tough marine charging a cowering Japanese soldier. Right after the war, we saw the American soldier embracing mother and dad who met his homecoming train. These scenes were the frame in which the advertiser set his wares to be sold.

Why all this? Simply and solely, it seems, because that's the way to attract attention and imprint things on the memory. It's all a matter of the law of association of images. Put your merchandise in terms of interest and in a background of things people love, and you may be reasonably sure that the breakfast food you sell will be long remembered.

Again, advertisers will work on man's fundamental emotions and desires, such as fear, joy, love of comfort, health, beauty, vanity, security, and the like. All these are used, at times, as an aid to the selling of life insurance, television sets, or lavender soap. Joe sees a picture of a home ablaze in an insurance advertisement. At once, he thinks of his own perhaps uninsured bungalow. Or it may be the tired housewife sees an alluring television set advertised. And that same evening, after she has served him an especially appetizing meal, she is talking television with her husband. And so on.

Summing up, the advertiser and salesman appeal to fundamental emotions and desires. They convince the buyer that this product is good for him personally. They try to make him appreciate subjectively the values contained in the motives offered for buying this particular overcoat or that gadget-laden stove.

Put a bit heavily, it's a case of transforming mere notional knowledge into real knowledge, of changing intellectual awareness into deep emotional appreciation. Then, by the law of association, the clever advertiser makes sure that the reader will remember what he has seen in the beautiful advertisement in the magazine or on the glittering neon sign. Finally, with emphasis, the prospective buyer is told just what to do, where to buy this most attractive piece of goods.

But, what has all this to do with a Catholic priest in the pulpit and with the Sunday sermon? Simply this: is it not just possible that we priests can, in our preaching, make use, to a degree at least, of the tried principles of advertisers and salesmen, principles that have been found successful in selling? Preaching, public speak-

ing, salesmanship, and advertising do, I believe, have a good deal in common.

For example, Richard C. Borden, in *Public Speaking—As Listeners Like It* (New York: Harper, 1935), lists four "musts" for the public speaker: he should (1) capture the attention of his audience; (2) tell them how and why what he has just said has real meaning for them; (3) prove his claims by examples; and (4) stimulate his audience to act as he wants it to. Mr. Borden sums these four points up by catch-sayings: (1) Ho Hum! (2) Why bring that up? (3) For example; and, finally, (4) So what!

These four points of Mr. Borden resemble closely the salient features in advertising that we have discovered in the brief analysis of an advertisement. They also give the public speaker and preacher a good (certainly brief!) outline for a lively modern sermon. I suggest the following as a manner in which these ideas may be applied analogously to the pulpit preacher and his sermon.

First, the zealous priest, to be an effective preacher, must be vibrant with deep enthusiasm, utterly captivated by the tremendous truths of the Gospel of Jesus Christ. The preacher should have sounded the lovely attractiveness of God's revelation by personal, persistent, and very humble mental prayer. No amount of modern know-how can ever take the place of that.

Again, a love of Christian truth will be fostered by a wide and meditative reading in dogmatic theology. *Contemplata aliis tradere,* that is the function of the priest in the pulpit. I recently heard a famous retreat master describe pulpit eloquence as the "eruption of a spiritual volcano." But the eruption of a volcano, in itself, is a blind, unchanneled, sometimes destructive force. The direction of its power is most important. Composition and delivery do that in a sermon.

In this matter of the composition and delivery of the Sunday sermon, there are, it seems to me, two extremes to be avoided. The one would lower the preacher and his sermon to the level of the "song-and-dance" style of the modern radio or television advertiser. The other would insist overly on the old-fashioned homily or essay type of sermon.

The first type rests upon a presumption, partially true, that our modern congregations do not have the mental equipment for listening attentively to a carefully reasoned discourse from the pulpit.

Our modern people are looked upon as the victims of an age afflicted by "flash reasoning," "picture thinking," and the various mental shortcomings brought on by movies, radio, and television. Their mood is strictly passive. To a large extent, this is undeniable. And the advertising world realizes this well and adapts itself to the receptive potential of the people. So also does the broadcaster on radio or television. They go to school for long weeks to learn best how to sell cigarettes, coffee, or breakfast food. And, one may be sure, they do not sell these products merely by offering long, well-reasoned arguments for the superiority of this or that brand of merchandise. They appeal by catch-sayings, cleverly turned phrases, and plays on word, all of which stimulate the senses and imagination rather than convince the intellect.

While avoiding the superficial and often cheap methods of advertisers on the air, the preacher would do well to take from these sources certain hints on technique for reaching a modern audience and keeping it interested.

I have already noted that a mere intellectual awareness, however learned, or a simple notional knowledge of the truths of the faith will not give the priest the deep enthusiasm for and love of divine truth so essential to a good preacher. No, by persistent prayer, his knowledge must become real knowledge, one that, while beginning in the intellect, does not stay dammed up there, but flows over into the will, invades and dominates the emotions, even, so to speak, enters into the very life blood and the marrow of one's bones. Such knowledge will result in an ardent love for God and the truth He has given men through Jesus Christ His Son. This knowledge and love will transform the preacher into the most attractive type of advertisement and the most winning kind of salesman. As a real *convaincu,* a true enthusiast, one with God in mind and heart and on his tongue, he will persuade his hearers to invest in heavenly wares that last, not just for a time, but for eternity.

Possessed of an unquenchable desire to share his vision, the priest in the pulpit will use every possible means to lift his audience up to his own level where, as though on a mountain peak, they may get a vision of the living truth dawning before their eyes. Afterwards, on descending to the lower plain of daily life, they will try to live the life presented to them through the medium of the priest.

This seems to demand that the pulpit orator concentrate his efforts on showing how the divine truth he is exposing does satisfy the deepest aspirations and desires of the human heart and does fit into the life of man in its most practical situations. A prayerful reading in the lives of God's great men, the saints, should give the priest a wealth of concrete examples for use in the pulpit. And, in his own life and in the present world of men, the priest will not have to search far afield for illustrations that will give the necessary concrete tone to his sermon.

In the matter of language, may I suggest the following? First, the priest should always remember what he is, namely, a priest, one to whom the people look up and rightly exalt. Such a one will not use harsh slang, not to mention vulgarities, in preaching the word of God. That is one extreme to be avoided.

On the other hand—and this, I believe, is all-important—we priests should preach in the language of the people. And that language is English, Anglo-Saxon, not Latin. Our education as priests has been largely through the medium of the Latin language, a wonderful language for metaphysics and abstract dogmatic theology. But it definitely is not a language overly given to emotional expression. And that holds true for the Latin derivatives in the English language. The ordinary, simple people to whom we preach in our churches find it hard to understand a sermon too richly adorned with the abstract words of Latin derivation.

For example, we might say, regarding a certain statement, "Why, that is irrational, illogical, unintelligible, etc." The ordinary man in the street will say simply, "It doesn't make sense," and his daily companions understand him perfectly. This insistence on the use of simple words may seem trivial. But it is very important. And I think that, if one reflects and observes, one will find that the ordinary person uses a language that is largely composed of Anglo-Saxon derivatives. Apart from usage, there is a certain warmth and concreteness in the Anglo-Saxon that is often lacking in Latin derivatives, But compare the following words, derived from nouns which, obviously, in the two languages, Latin and German, mean exactly the same thing. I give a few adjectives: motherly, fatherly, brotherly. The Latin derivatives are, of course, maternal, paternal, fraternal. We all see that the first set of adjectives has a warmth and tenderness in connotation that is miss-

ing from the adjectives in the second series, which stress rather the legal and ontological relationship, rather than that of love.

Like the advertisement and the salesman, then, the preacher will act as intermediary between the people and the truth. His will be the duty and privilege of removing the veil that obscures the beauty of the great truths of our faith. Having a clear vision and deep love of these same truths, the priest in the pulpit will communicate this to his listeners. And he will lead them on to action, toward the truly Catholic way of life.

MALACHI J. DONNELLY, S.J.

St. Mary's College
St. Marys, Kansas

THE ECCLESIASTICAL ORDERS OF KNIGHTHOOD

Part III

THE IBERIAN MILITARY ORDERS

In Spain and Portugal the fight against the Moors who since the eighth century had conquered large sections of the Iberian peninsula prompted the founding of a considerable number of military religious orders. The chief ones in Spain were the Order of Calatrava (founded in 1158 and approved by Pope Alexander III in 1164) which absorbed the smaller orders of Montjoie (1180) and Montfrac (1198), the Order of Alcantara (1156), the Order of Santiago (1175) and the Order of Our Lady of Monteza (1319). Those in Portugal were the Order of Saint Benedict of Avis, previously known as the Order of the Knights of Evora (1146), the short-lived Ala Order, so called after the wing of Archangel Michael, and the Order of Christ (1318).[1]

They were all founded in the second half of the twelfth century, except the Order of Christ and that of Monteza which originated more than a century later. The origin of several of these institutions is identified with the problem of finding a suitable garrison for frontier fortresses. When a king had captured a Moorish stronghold, he would evidently look around for some reliable soldiers to whom he could entrust his conquest. For instance, after the Castilian kings Alphonso III and Sancho III had conquered the Moorish fortress Calatrava in the Mancha, they entrusted the defense of this citadel to the Cistercian Abbot Raymond of Fiteiro, and soon numerous knights and soldiers rallied around the abbot for the protection of this bastion against the Moors. Thus the Order of Calatrava came into existence. The members took the rule and the habit of Citeaux and elected a grand master in 1164. A few years later the order severed connections with the Cistercians and was approved by several Popes as an autonomous regular military order. As the Moors were gradually forced back toward the south, the order changed headquarters several times; one of its residences was Montsalvat which acquired some fame in

[1] M. Guillamas, *De los Ordenes militares de Calatrava, Santiago, Alcantara y Montesa* (Madrid, 1852).

literature as the locale of many romances of chivalry. The Orders of Avis and Alcantara were established for the same purpose as that of Calatrava, namely the defense of the boundaries between Spain and Moorish territory.

The origin of the Knights of Santiago or Saint James of Compostella was slightly different. Compostella prided itself on possessing the body of Saint James the Apostle, who, according to tradition, stayed for a while in Spain to preach the gospel and consecrated the first Spanish bishops. After the Apostle had been martyred in Jerusalem, his body was transferred to Compostella, which for that reason ranked in the Middle Ages as one of the most venerable shrines of Christendom, with an importance surpassed only by Rome and Jerusalem. However, the numerous pilgrims from all countries in Europe visiting the Apostle's tomb in this far corner of Galicia were often waylaid and robbed by brigands and Moors. For that reason a number of Spanish knights banded together to protect the pilgrims on the road to Compostella, and in 1175 this group of pious soldiers was canonically approved as a religious military order. The Knights of Santiago erected hospices and strongholds on the Spanish side of the Pyrenees as did the Knights of St. John on the French side. A fortified church erected by the Hospitallers at this time and still in a stage of good repair may be seen at Luz-St. Sauveur near Lourdes.

The origin of the Order of Christ and that of Monteza were quite different from that of the other Iberian military orders, as we shall see when we come to speak of the Pontifical Orders of Knighthood.

Although each of the Iberian military orders had, of course, its own, often fascinating, history, the general development of these institutions followed very much the same pattern. The knights lived in their convents and castles ruled by their grand masters; they showed great prowess in the wars against the Moorish invaders, and simultaneously they rose to power and political influence, accumulating immense wealth from the bounty of grateful kings and the pious faithful. Sometimes one order of knighthood confronted another on the field of battle, as happened when they took opposite sides in civil wars that so frequently occurred on the peninsula. This continued until most of the peninsula was under one rule through the marriage of Ferdinand of Aragon

and Isabella of Castile. The reign of these two sovereigns, *los Reyes Catolicos,* marked the end of the Moorish occupation, but at the same time accounts for the decline of the religious military orders. After the surrender of Granada in 1492—the year in which Columbus first sailed westward from Palos—the Moors were definitely driven off the Iberian Peninsula, but by the same token the military orders lost their very *raison d'être.* The fact that the Portuguese Orders of Christ and of Avis kept the military spirit alive for some time by sending out expeditions to Africa to fight the Mohammedans in their own stronghold altered but little the inevitable course of events. The religious military orders on the Iberian Peninsula were doomed to die a slow death.

Ferdinand the Catholic administered the first blow in 1482 by assuming the grand mastership of all the Spanish military orders, with the exception of the Order of Monteza. Although this seizure was, canonically speaking, an infraction of the rights of the Church, the act was legalized some decades later, when the Pope put the military orders permanently under the Spanish crown. The Portuguese orders followed suit in 1551, when the mastership was vested in the Crown of Portugal. The only remaining independent order was that of Monteza which, however, shared the same fate in 1587. Thus all the military orders of the Iberian Peninsula lost their independence in the sixteenth century.

During the same century the religious nature of the orders greatly changed. True, the knights still took the monastic vows, but these vows came to have a rather indulgent interpretation. The vow of obedience meant, of course, obedience to the Crown. The vow of poverty was in most instances altered into a vow to lead an upright life (*conversio morum*). And the vow of chastity was changed into that of matrimonial chastity (*castitas conjugalis*). The knights were allowed to marry once, but the vow implied that if they committed a sin of impurity, they sinned not only against marriage but also against their vow. In the Order of Alcantara the vow of chastity was replaced by a vow to defend the Immaculate Conception of the Blessed Virgin.[2]

[2] An interesting account on the vows and obligations of the Spanish Military Orders can be found in: Alonso Peñafiel y Araugo, *Obligaciones y excellentias de los tres ordenes militares Santiago, Calatrava y Alcantara* (Madrid: Diego Dias de la Carrera, 1643)—Microfilm in the Library of Congress.

Although the kings had taken over the title, office and privileges of grand master, the orders still enjoyed a sort of semi-autonomy, inasmuch as their possessions still belonged theoretically to the orders as such. But the ideas of the French Revolution in Portugal and the Napoleonic occupation of Spain delivered the final blow to the rapidly expiring military orders. They were completely secularized, and their properties confiscated. The Restoration almost succeeded in degrading the once proud knights of Calatrava, Santiago, Alcantara and Monteza to the role of "carpet knights" and court ornaments. However, not quite. There is still some difference between the military orders and the mere orders of merit of the Spanish State as, for instance, that of the Order of Isabel la Catolica. The organization of the Spanish military orders still maintains a number of elements that bestow on them a distinctly ecclesiastical flavor. (While describing the present status of the Iberian military orders we have limited ourselves to the Spanish; the Portuguese Order of Avis was suppressed by King Pedro in 1834 and the present condition of the Order of Christ will be spoken of later).

In the first place, the candidates eligible to these orders must be Catholic. An additional prerequisite, reminiscent of the original objective of the orders, is that candidates must evidence that neither Moors nor Jews are found among their forebears. The reception of the "habit" is accompanied by a rather elaborate Church ceremonial according to the ritual of each particular order. This investiture constitutes the candidates novices of the order. Most of them remain novices throughout their life, but a number of them take the religious vows—in the sense explained above (*votum castitatis conjugalis*). These professed knights have also the obligation of reciting some prayers daily, originally the equivalent of the Divine Office. Before the pontificate of Pius XI the professed knights were bound daily to say one hundred Paters, Aves and Glorias. Since then, however, this obligation has been reduced to one Pater, Ave and Gloria.

Another important link with the Church is the "Priory of the Military Orders" which actually is a bishopric comprising more than half a million Catholics. The establishment of the priory was intended to compensate somewhat for the loss of property which the Military Orders had suffered in consequence of the so-called *desamortización* laws of the prime minister, Juan Alvarez de

Mendizabal. By a decree of Oct. 11, 1835, the latter surpressed most religious orders in Spain and confiscated their properties. These laws also affected the military orders, which had jurisdiction over a large number of abbeys, parishes, monasteries and churches throughout Spain and enjoyed the revenues of these properties. This infringement upon the rights of the Church was rectified by a substitute compromise in the Concordat of 1851. The Spanish province of Ciudad Real (19,741 square kilometers) is set apart as a "coto redondo," literally a rounded-off territory, known as the Priory of the Military Orders. This priory is a "prelatura nullius," immediately dependent on the Holy See. The prior is titular bishop of Dora, his official title being "Obispo Prior de los Ordenes Militares." This dignitary is appointed prior by the Spanish King in his capacity of grand master, but the papal authority is required to elevate the appointee to the episcopal dignity. The former jurisdictional rights of the military orders are, so to say, grouped together in this diocese and vested in the prior. The emoluments of the ecclesiastical properties in the priory go to the diocese and the salaries of the bishop, canons, pastors and other parish priests are paid by the Spanish government, in the name of the grand master. The priests of the diocese of Ciudad Real must belong to one of the four military orders—an arrangement which reinstates the old division of the members of the orders into the classes of knights and priests.

Recently, on Aug. 27, 1953, a new concordat was concluded between the Holy See and Spain, and thus the status of the Priory of Ciudad Real was reconfirmed.[3] Article VIII of the concordat reads as follows: "Continuerà a sussistere a Ciudad Real il Priorato *Nullius* degli Ordini Militari."

Since the office of Grand Master of the Military Orders, after the abdication of the king in 1931, is in abeyance, the bishop-prior is the acting head of the orders, inasmuch as he is the chairman of a commission whose task it is to prepare a project of law designed to put the orders on a more solid juridical basis. The military orders were suppressed by the Red Government of 1931-1936, but were re-established by the Franco regime. The task of this commission is to define with greater precision the rights and privileges of the Spanish military orders.

[3] *AAS*, XXXV (1953), 625-56.

THE EQUESTRIAN ORDER OF THE HOLY SEPULCHRE OF JERUSALEM

The origin of this order of knighthood (*Ordo Equestris Sancti Sepulchri Hierosolymitani*) is the subject of a great deal of controversy. There is no doubt that the Knights of the Holy Sepulchre originated in the Holy Land and existed at the time of the Crusades or possibly even earlier. There is no doubt either that for many years an order of knighthood was in existence and called the Order of the Holy Sepulchre. For some time it was listed as a pontifical order of knighthood, apparently because, off and on, the popes have been its grand masters, but the *Annuario pontificio* has ceased to list it as such since 1931, when Pope Pius XI transferred the grand mastership to the Patriarch of Jerusalem. However, the order as it presently exists is an ecclesiastical order of knighthood; article 44 of its statutes, published in 1949, clearly states that it "is strictly religious, both in character and objective." The problem is not only at what time it originated as an order, but also what its status was; more particularly whether it ever achieved the status of a religious military order, as did the Templars or the Hospitallers.

Some writers believe that the Knights of the Holy Sepulchre formed an order which was founded even before the the Crusades. In fact, they are of the opinion that this order was the cradle from which all other religious military orders in the Holy Land developed. This is the position found amongst older authors and at present strenuously defended in the monumental work of Guido A. Quarti.[4]

According to this author the prototype of the Knights of the Holy Sepulchre is to be found in the "rabdophoroi," macebearers, who are said to have been attached to the church of the Holy Sepulchre from ancient times to keep order during the ceremonies. These ushers were, according to Quarti, "i primitivi cavalieri" of the Holy Sepulchre. They are supposed to have formed a fraternity which was instituted when Saint Helena, in the beginning of the fourth century, built the basilica of the Sepulchre. Other authors go even farther back and point out that in Jerusalem a confraternity of hermits existed to whom Pope Anaclet in 81 is said to have assigned the custody of Christ's tomb. Some writers

[4] Guido A. Quarti, *I Cavalieri del Santo Sepulcro di Gerusalemme* (Milano: Enrico Gualdoni, s.d.).

attribute the foundation of this legendary society to the Apostle St. James, first bishop of Jerusalem.[5]

This confraternity, then, is taken to be the forerunner of the Order of the Holy Sepulchre. When in 451 the bishopric of Jerusalem was made a patriarchate, the confraternity of custodians is believed to have been transformed into a chapter of canons. Whatever the vicissitudes of this chapter may have been throughout the succeeding centuries, we arrive at some more solid historical data at the time of the first Crusade. After Godfrey de Bouillon had captured the Holy City in 1099, a chapter of canons was instituted in the basilica of the Sepulchre of our Redeemer. Now, according to Quarti, this chapter was a religious military order, the oldest of all such institutions.

This opinion is criticized by many authors, even though they admit that the first knights of the Holy Sepulchre appeared during the reign of Godfrey. They concede that at the time of the Crusades there was a chapter of canons attached to the church of the Holy Sepulchre in Jerusalem. But they find no proof that this chapter formed a religious order, let alone a military order. The most that can be said is that it acted in some respects like the orders of St. John or the Temple, inasmuch as it received ample donations in the form of manors, farms, fishing rights and the like, not only in Palestine, but also in many parts of Europe. And like the military orders, the chapter of the Holy Sepulchre established priories in many lands to administer the estates it had received.

The most famous of these donations was the bequest made by King Alfonso of Aragon, who willed in 1134 that his kingdom be equally divided among the Templars, the Hospitallers, and the Canons of the Holy Sepulchre. The three organizations wisely ceded their rights to Ramon Berenguer IV, Count of Barcelona. But the event had an intriguing juridical angle, because it made it possible for the "Order" of the Holy Sepulchre to claim at a later date the title of "sovereign order." For—so it was argued—the chapter of the Holy Sepulchre was by right the partial sovereign of the kingdom of Aragon until the disputes concerning

[5] Pierre Verduc, *La vie du bienheureux Théodore de Celles, restaurateur du très-ancien ordre canonial militaire et hospitalier de Ste-Croix* (Perigneux, 1681), pp. 40-42; 79-101; Odoardo Fialetti, *Degli habiti delle religioni con le armi e breve descrizione loro* (Venezia, 1626).

this legacy were settled; and by ceding its rights to the count, the chapter had acted as a sovereign power.

On the other hand it is admitted that the Crusades gave rise to the existence of knights who, being knighted at the Holy Sepulchre, were called after it. During the Crusades, before or after battle, hundreds of soldiers were dubbed knights, and it was only natural that these soldiers who came to fight in Palestine for Christ's sake were eager to receive the knighthood in the Church of the Holy Sepulchre, right at the tomb where the body of Christ rested for three days. This may have been the case during the first Crusade when Godfrey de Bouillon assumed the title of Defender of the Holy Sepulchre; in fact, legend has it that Godfrey created twenty knights of the Holy Sepulchre. It is also possible that the soldiers knighted at the tomb of the Saviour assumed a special distinction which at first may have consisted of the patriarchical cross with double bar and after the fall of Acre in 1291 assumed the form of the five-fold cross which still is the symbol of the Knights of the Sepulchre. Wearing the same badge, some knights may have banded together in groups and fought side by side on the principle of brotherhood in arms.

However, it is extremely doubtful that these knights formed an order, like that of the Order of Saint John, for the records make no mention of monastic vows, rule, community life, community of goods, or regular organization. It is equally doubtful that the knights formed a secular brotherhood in arms, but granted that they did, the fraternity had no permanent organization.

Like most other knights, when these knights of the Holy Sepulchre had completed their service in the Holy Land they went back home to Europe. And like all other knights—with the exception only of those of Saint John—after the fall of Acre they left the Orient for good. Back in Europe some knights of the Holy Sepulchre may have retired into monasteries, as many a battle-weary knight did, perhaps to fulfill a vow. Small groups of knights belonging to the same district may have founded convents. As a matter of fact, mention is made of several religious communities of the Holy Sepulchre in Spain, Belgium, France, Germany, Poland and elsewhere. But it is here that the critics insist that such communities were not formed by knights, like those of the Templars and the Knights of Saint John, but by canons and even

by canonesses. These communities were probably independent of one another, like Benedictine abbeys, but it could be expected that they would be designated as belonging to the Order of the Holy Sepulchre. It would follow also that, conformable to the customs of the time and under the influence of the Knights of the Holy Sepulchre who naturally would take an interest in those convents, the epithet "military" was added to the term "order." Such seems precisely to have happened, for one of the first, or at least one of the most famous of these institutions, established at Saragosa in 1276 and occupied by women, came to bear the sonorous title: "Real Monastero de Canonesas Comendadores de la Orden Militar del Santo Sepulcro"—The Royal Monastery of the Canonesses-Commanders of the Military Order of the Holy Sepulchre.

At the end of the fifteenth and the beginning of the sixteenth centuries the monasteries and convents of the Holy Sepulchre seemed to have passed through a crisis. Pope Innocent VIII issued the bull *Cum sollerti meditatione* on March 28, 1489, whereby all the members of the order and its possessions were incorporated in the Order of Saint John, and the latter's grand master still bears the title of the Master of the Order of the Holy Sepulchre. But many of those concerned objected; they stayed the execution of the decree until the pope died, and remonstrated with his successor, Alexander VI. Alexander, in a bull of Aug. 13, 1496, declared himself grand master of the order, but by then it was an empty title, because the order soon dissolved into several groups. Emperor Maximilian obtained from Alexander in 1497 the independence of the houses of the Holy Sepulchre and made the prior of Miechow the master general; the king of Spain was the recipient of the same favor from Leo X in 1512; and the Duke of Nevers became the head of the French group. In this way the Order of the Holy Sepulchre came to be divided into three national branches, each closely connected with the ruling dynasty.

Besides, there were still the individual knights of the Holy Sepulchre who did not form a homogeneous group, but who more than anyone else could lay claim to that title, inasmuch as they had been knighted at the tomb of Christ in Jerusalem. The old custom may have been interrupted for some time after the Christians evacuated the Holy Land, but was restored by the

Franciscans to whom was committed the care of the Holy Land. They had arrived in Palestine around 1230; after the Christian armies left they managed as best they could despite opposition and persecution, and Pope Clement VI in 1342 made them the official custodians of the Holy Land. In that capacity they formed in a certain way the continuation of the Latin Kingdom of Jerusalem. And like the kings of Jerusalem, the superior of the Franciscans who bore the title of "Custos" continued the old tradition of bestowing the knighthood in the church of the Holy Sepulchre. But this time the people who received the honor were not soldiers but rather pilgrims of noble birth—and at times of not so noble birth—who had made substantial donations to the holy places. Pope Leo X confirmed the right of the superior of the Franciscans to continue this practice. About the same time one more grand master of the Order of the Holy Sepulchre entered upon the stage, inasmuch as the custos assumed the title, and various popes acknowledged its use. However, the custos who was to bestow the honor ran into difficulties, historical as well as canonical. In the first place, there was the age-old tradition according to which a knight could be created only by a knight. Besides, the dubbing to knighthood involved the use of a sword, but the custos being a priest was forbidden by canon law to carry a sword. The usual procedure, therefore, was that the priest would give the various blessings, and one or another knight, often enough at hand among the crowd of pilgrims, would carry out the dubbing with the sword. Thus history records that a certain German count, who in Jerusalem joined the Third Order of St. Francis and was hence known as Brother John of Prussia, conducted the ceremonies of conferring knighthood from 1478 to 1498. But in case no such knightly assistance was available there was little else left for the priest to do but carry out the sword ceremonial himself. And here the office of grand master, being vested in the custos, provided a convenient excuse to circumvent the canonical irregularity involved in that act.

The Knights of the Holy Sepulchre enjoyed many privileges, some of which were of a rather peculiar character. They had precedence over the members of all orders of knighthood, except those of the Golden Fleece; they could create notaries public, legitimize bastards, and change a name given in baptism; they were empowered to pardon prisoners whom they happened to

meet while the prisoners were on their way to the scaffold; they were allowed to possess goods belonging to the Church, even though they were laymen. In view of such privileges it is not surprising that many aspired to the honor of becoming Knights of the Holy Sepulchre. The good Franciscan friars in Jerusalem, too, seem to have made a rather generous use of their power to confer knighthood.

The history of the order in the last century was not less involved than in the preceding centuries, especially with regard to the grand mastership which shifted time and again. When in 1847 Pope Pius IX re-established the Latin Patriarchate of Jerusalem, he transferred the office of grand master from the custos of the Franciscans to the patriarch who from now on possessed the exclusive right of conferring the knighthood. In 1868 the same pope approved new statutes whereby for the first time membership was divided into three classes: knights grand cross, commanders, plain knights, and stipulated the admission fee according to rank. These contributions were used to defray the expenses of the seminary and the outlying missions of the patriarchate. Because this arrangement involved a financial loss for the basilica of the Holy Sepulchre which up to this time had received the stipends connected with the enrollment of the knights, Pope Leo XIII founded a cross of honor which was not intended to confer knighthood but was rather a mark of distinction bestowed on the pilgrim who visited Jerusalem. This cross extended to three classes: gold, silver and bronze, and the revenues derived from it went to the treasury of the basilica. In 1888, the same pope also approved the establishment of a female branch of the order, known as the "Dames of the Holy Sepulchre."

Pope St. Pius X in a letter of May 3, 1907[6] took upon himself the grand mastership, but delegated the patriarch as his lieutenant who, in the name of the Holy Father, could appoint the knights. He was also given the right to erect chapters in various countries. St. Pius X also unified the use of uniforms and decorations. He gave the knights the right to wear a mantle of white wool with the red five-fold cross attached on the left-hand side. In view of the old claim that the order was a military institution, the pope gave the knights permission to wear the cross of the order

[6] *ASS*, XL (1907), 324-25.

suspended from a military trophy. In the case of the ladies, the emblem was to be worn hanging from a golden loop.

The office of grand master continued to be vested in the Holy See until 1928, when Pius XI again appointed the patriarch of Jerusalem as "rector et administrator."

A complete reorganization of the order was made by Pope Pius XII. By apostolic letter of July 16, 1940, he appointed a cardinal as the "Patronus seu Protector" of the order. In a *Motu proprio* of Aug. 15, 1945, he assigned the Church and the monastery of St. Onophrius in Rome as the Order's official center. Finally, by Apostolic Letter *Quam Romani Pontifices* of Sept. 14, 1949, the pope promulgated complete new statutes for the Order.[7] If, up to that date, more and more the order had assumed the character of an order of merit, this new constitution gives it explicitly a definite purpose. The objective is "to revive in modern form the spirit and ideal of the Crusades, with the weapons of the faith, the apostolate, and christian charity." More specifically the purpose consists in "the preservation and the propagation of the faith in Palestine, assistance to and development of the missions of the Latin patriarchate of Jerusalem, providing for its charitable, cultural and social undertakings and the defense of the rights of the Catholic church in the Holy Land, the cradle of the order."

The order, as a "juridical person," is placed under the protection of the Supreme Pontiff who appoints a cardinal as the grand master. The order consists of five classes. The first—and very exclusive—class consists of the "Knights of the Collar," numbering no more than twelve persons. In addition this same degree belongs by right to the grand master, the cardinal secretary of his Holiness, the cardinal secretary of the Sacred Congregation of the Oriental church and the Latin patriarch of Jerusalem. Besides this special class there are four degrees, both for knights and ladies: grand cross, commanders with plaque (grand officers), commanders and knights.

The distinctive emblem, in its more or less elaborate forms according to the various ranks, is the five-double cross which in the present document is constantly designated as the cross of Godfrey of Bouillon.[8]

[7] *Statuto dell Ordine Equestre del Santo Sepolcro de Gerusalemme* (Rome: Tipografia Poliglotta Vaticana, 1950).

[8] Albert de Mauroy, *La croix de Jérusalem et son origine* (Rome, 1914).

Besides conferring knighthood, the Order of the Holy Sepulchre grants three honorary decorations as marks of distinction: the "Palm of the order," "the Cross of Merit" which can also be bestowed on non-Catholics, and the "Pilgrim's Shell" which is given to those knights and dames of the order who visit the Holy Land.

The creation of knights and dames of the order is reserved to the cardinal grand master who transmits the diploma to the secretariate of state of His Holiness for the visa and the seal. The patriarch of Jerusalem, who is the grand prior of the order, has also the right of nomination, but this right is limited to the canons of the basilica of the Holy Sepulchre and persons residing in the territory of the patriarchate. Moreover, the patriarch must notify the grand master of these nominations and the latter then grants the diploma.

The order is divided into several chapters; in the United States there are two lieutenancies.

The religious character of the knightly order of the Holy Sepulchre comes to the fore not only in the description of its objective and the required qualifications of its members, but also in the ceremonial investiture of the newly elected knights which was approved by the Congregation of Sacred Rites, Aug. 24, 1945. This ceremony combines a profession of faith with the ancient ritual used for the dubbing of knighthood. The candidates do not take monastic vows but promise to live an upright Christian life in accordance with the commandments of God and the precepts of the Church, in absolute fealty to the Supreme Pontiff, as true soldiers of Christ.

(*To be continued*)

JAMES VAN DER VELDT, O.F.M.

The Catholic University of America
Washington, D. C.

OUR LADY'S QUEENSHIP AND HER IMMACULATE CONCEPTION

According to the Vatican Council's Constitution *Dei Filius,* human reason, enlightened by faith, can obtain a God-given and very fruitful understanding of the divinely revealed intrinsically supernatural mysteries when it seeks such an understanding in a careful, reverent, and moderate way.[1] It gains this knowledge by means of comparisons instituted between the mysteries and those truths which lie within the compass of the mind's natural competence and also by means of an examination of the connections between the mysteries themselves and the relations between all the other mysteries and that of the ultimate end of man. The revealed mystery of man's last end is, of course, the sovereign truth of the Beatific Vision, the fact that, by reason of God's love and His omnipotence, His Church triumphant will glory forever in the direct and clear perception of the Creator in the Unity of His nature and in the Trinity of His persons.

The Marian Year of 1954 focused the minds of the faithful on two mysteries of Our Blessed Lady, the fact of Her Immaculate Conception and the reality of her prerogatives as Queen of the Universe. The year was first set apart and consecrated in a special way to Our Lady because it was the last year of the first century following the solemn dogmatic definition of her Immaculate Conception by Pope Pius IX. The event in which the celebration of the Marian Year reached its culmination was the coronation of the image of Our Lady by Pope Pius XII and the institution of a feast of her Queenship over all of God's creation.

If we examine these two supernatural mysteries, that of Our Lady's Immaculate Conception and that of her universal Queenship, we shall find that they are very intimately connected. And, from a study of the nexus between these two mysteries, it will be possible for us to gain a most fruitful understanding of this particular field or section of Catholic dogma.

There is one basic and obvious connection between Our Lady's queenly prerogatives and her Immaculate Conception. All of

[1] Cf. *DB,* 1796.

these supernatural privileges accorded to Our Lady are manifestly different aspects and factors in her uniquely intimate association with the Person and the work of her Divine Son. When we come to realize the meaning of Mary's unparalleled association with the Incarnate Word, we gain a new understanding of her love for and her accessibility to the members of Our Lord's Mystical Body. We gain a better understanding of her queenship over the entire universe.

The solemn definition of the dogma of Our Lady's Immaculate Conception teaches that the Most Blessed Virgin Mary was "from the first instant of her conception, through the unique favor (*gratia*) and privilege of almighty God, by reason of the merits of Jesus Christ the Saviour of the human race, preserved free from all stain of original sin."[2] That definition, however, is a distinctively negative statement of one of the central events in the history of the human race. It is possible to assert this same truth in a positive fashion. In this positive statement we shall find clear evidence of Our Lady's association with Christ which appears both in this sovereign fact of her Immaculate Conception and in the constitution of her queenly prerogatives.

Essentially and fundamentally the state of original sin (and the state of mortal sin) can be said to consist in the privation of sanctifying or habitual grace. The supernatural life, that complexus of activity to which the Beatific Vision itself belongs and within which it is the culmination and the ultimately perfective element, is absent from an individual, either by reason of some personal act of his own which has been seriously evil (as is the case when the person is in the state of mortal sin), or by reason of the disorientation of human nature resultant from the sin of Adam (as is the case when a man is in the state of original sin).

Thus, positively speaking, Our Lady's Immaculate Conception may be described as the prerogative by which, from the very first moment of her existence, she was endowed with the quality which rendered her connaturally capable of performing the acts of that life which finds its ultimate culmination and perfection in the Beatific Vision, and which finds its perfection and bond of union in this world in the act of charity. From the very first moment of her existence the Triune God dwelt in her immaculate soul in an

[2] *DB*, 1641.

inhabitation which is rightly appropriated to the Third Person of the Blessed Trinity. And, what is highly important for the subject with which we are concerned, this indwelling of the Holy Ghost and possession of the entitative *habitus* of sanctifying grace from the very first moment of her existence was, for the Immaculate Queen of the universe, an aspect of or a factor in that plenitude of grace that God conferred on her in view of her predestination as the Mother of God.

Unlike her Divine Son, Our Lady possessed the supernatural life in this world as a *viator.* Where His sacred humanity was enlightened about the order of divine mysteries through the Beatific Vision, she possessed her awareness of supernatural truth in and through the act of divine faith. Those virtues which are incompatible with the condition of a *comprehensor,* which could not exist in the presence of the Beatific Vision (and faith and hope are the most conspicuous among these virtues), existed in Our Lady more perfectly and intensely than they have ever existed in any other individual person.

It is important that we see the meaning and the basic implications of this truth. The supernatural life itself, and all of the virtues which belong to it, exist in Our Lady in a more perfect and intense manner than in any other creature. Thus the affection of divine charity, to take only one example, was (and is) more perfect in Our Lady than in any other saint who has ever lived on this earth, and more perfect than in any of the angels. It was, however, less perfect and less intense than in the sacred humanity of Jesus Christ. But, since virtues like faith and hope did not exist in the sacred humanity assumed by the Incarnate Word (since these virtues cannot exist in a human nature that is being enlightened by the Beatific Vision as the sacred humanity of Christ was from the very moment of His conception), these virtues existed in Our Blessed Mother more perfectly than they ever have existed or ever will exist in any other person.

By reason of her Immaculate Conception, then, Our Lady possessed sanctifying grace and the supernatural virtues more perfectly than any other creature at the very first instant of her existence. Thus her supernatural life was and always has been something in a special sense "native" to her. It is something of which she has never been deprived, even for the first instant of her existence. It

began to exist at the very moment she herself began to exist. It was thus, in a very special way, "connatural" to her. The entitative habit of sanctifying grace and the operative habits which are the supernatural virtues and the various gifts of the Holy Ghost were not, as she possessed and possesses them, introduced into a subject which had previously been deprived of them.

By reason of this "connaturality" there was a certain objective spontaneity to Our Lady's life of grace which could not have characterized any activity along this line other than that of Adam and Eve prior to the fall. We must not forget, of course, that our first parents were most probably constituted in the state of grace from the very moment of their creation. In their case, however, there was no factor which made a special interposition of supernatural divine providence necessary to have the beginning of the state of grace coincide, for them, with the beginning of their existence.

The spontaneity of Our Lady's supernatural activity was obviously and necessarily greater than that of our first parents before the fall. The intensity or the perfection of the life of grace in Mary was greater than that of any other creature, and the spontaneity or "connaturality" of supernatural activity is directly proportionate to the intensity of the sanctifying grace from which the act proceeds. Essentially, however, the unique spontaneity of Mary's life of grace is due to the fact that this supernatural quality had never been infused into her, as into a subject which had previously been deprived of it. The Immaculate Conception was thus *de facto* a necessary part of that plenitude of grace which God had chosen to bestow upon the Mother of the Incarnate Word.

Now we must not lose sight of the actual meaning of that plenitude of divine grace with which the soul of Mary was endowed. When we say that Our Lady possessed the gift of sanctifying grace together with the infused virtues and the gifts of the Holy Ghost more perfectly and intensely than any other creature, we mean that she was capable of performing acts of faith, and hope, and charity (to mention only these three virtues) more powerful and effective than those elicited by any other creatures in all the created universe. And, in the last analysis, she was thus rendered competent to act as the Queen of the universe, and to work in the most intimate and complete association with her Divine Son.

Let us take the acts of faith and of charity as examples of what we mean. By reason of her plenitude of grace, Our Lady's act of

divine faith was the most perfect act of this kind in all the history of the created universe. There never has been and there never will be an acceptance of God's revealed and supernatural truth "*propter auctoritatem ipsius Dei revelantis*" as complete and as wholehearted as that which Mary gave to the divine message. In other words, the revealed truth was grasped, or perceived, or possessed by Our Lady more profoundly and completely than it ever has been or ever will be by any other person in all history. Her awareness of God and of His universe was enlightened and animated by the apprehension of the truths of the supernatural order through a virtue of faith which, together with the habit of sanctifying grace itself, was completely "native" to her.

In the case of the love of charity, Our Lady's affection of benevolence for the Triune God, and for her fellow-creatures insofar as they are related to Him, was more powerful and effective than that of any other created intellectual being. The strength of charity, like that of faith, is measured, not by extension, but by way of intensity. "*Ego quae placita sunt ei, facio semper,*"[3] said Our Lord, and this was the indication of His immeasurable love for God His Father. Likewise the charity of Our Lady, her ineffable and supernatural affection for God whose Mother she is, can be indicated by the fact that every phase and every department of her life was lived under the powerful influence of that love. In other words, the ultimate and effectively motivating reason why she acted as she did, not only at the great climactic moments of her career, but throughout all of her life, was precisely her affection for God, as she knew Him supernaturally in the awareness of divine faith.

There was a consciousness, a deliberateness, an alacrity, in her service of the Triune God which has never been equalled and never will be equalled by any other intellectual creature. The perfection of her charity involved a realization that this particular thing was to be done ultimately and really because it was actually pleasing to Him. There was an enthusiasm, an ardent willingness, to do the will of God, over and above that which characterized the activity of even the greatest of the Saints who are subject to her as to their Queen.

Thus the perfection of charity in Our Lady, consequent upon her possession of the plenitude of grace, brought about the domina-

[3] *John* 8:29.

tion of her entire activity by the motive of divine love. Quite obviously the charity of the Immaculate Queen was not more extensive than that of any of her subjects in the Kingdom of her Son. She was not called upon to love more of reality than other people are obliged to love with the affection of charity. The difference was and is that in her case this affection for the Triune God, for God known as He is known to Himself, was the effective motive force animating and determining every part and phase of her activity, and bringing about its effect to the full in every portion and aspect of her life. In her own way, Our Lady could say as did her Divine Son: *"Ego quae placita sunt ei, facio semper."*

It is quite clear that, in this way, Our Lady is joined to or associated with Christ through the perfection of her charity. It should be no less clear that she was likewise united to Him in a special manner through the unique and absolutely supreme perfection of her faith. Our Lady's faith was specifically identical with that of all the other followers of Christ. She possessed, more perfectly than any other person ever has or will, "the supernatural virtue by which, with the grace of God moving and helping us, we believe the things He has revealed to be true, not because of the intrinsic truth of these things observed in the natural light of human reason, but because of the authority of God Himself revealing, who can neither be deceived nor deceive."[4]

Whatever private revelations Our Lady may have received, they were, like all the other private revelations since that time, aids given by God for the advancement of the cause of His own kingdom on earth. For Mary, as for all of those who are joined to her in Christ, the *revelata* were primarily and essentially the truths conveyed by God to mankind in the process of divine and supernatural Christian or public revelation. With the perfection of her faith, Our Lady enjoyed obviously a proportionate perfection of the gifts of the Holy Ghost, including, of course, those which render the soul docile to the influence of the indwelling Holy Ghost in the direction of the contemplation or the appreciation of God as known in the light of divine faith.

The supreme strength of her assent to the truths of divine public revelation, together with her wisdom, her understanding of those truths, joined her to Our Lord as His associate in His kingdom.

[4] *DB,* 1789.

There never has been a *viator,* a human being or a pure spirit *in statu viae,* who has been as perfectly aware of the life of the Triune God as was the Immaculate Queen from the time of her Immaculate Conception until the day of her glorious Assumption into heaven. And there is not, and there never will be any *comprehensor,* other than Our Lord Himself in His sacred humanity, who understands the Triune God in the clarity of the Beatific Vision more perfectly than or as perfectly as the Immaculate Queen.

The "connaturality" of Our Lady's faith while she lived in this world and the special spontaneity of that faith which she enjoyed by reason of her Immaculate Conception made her acceptance of divine public revelation the animating force of a speculative and practical knowledge more perfect than any other creature has ever possessed or ever will possess. Faith, we must not forget, is an intellectual virtue. It is a quality disposing the intelligence well in the line of its essential operation. By her faith Our Lady was aware of the truth about God and His creation. Her attitude toward God and the world was uniquely realistic because that faith influenced and formed her appreciation of the universe in which she lived. The true Church of Jesus Christ rightfully acknowledges Mary as the "Seat of Wisdom," not only by reason of the Word of God who became Incarnate within her, but also because of the uniquely profound and accurate knowledge of all things in their Ultimate Cause which characterized her intellectual life.

The Church is also right in designating the Immaculate Queen of the universe as the "Virgin Most Prudent." More effectively than any other creature, Our Lady planned and ordered her activity, not only in the moments of tremendous decision, but throughout every moment of her everyday life, toward that ultimate end which alone can render human labor glorious and successful. The factor which determined and perfected her magnificent intelligence in the line of that prudence was, in the final analysis, the faith which she had possessed, by reason of her Immaculate Conception, since the very first instant of her existence.

We must not lose sight of the fact that it is by reason of the life of supernatural virtue, the life within which divine faith is a basic and absolutely necessary factor, and for which charity is the bond of perfection, that men and women live in close association with Our Lord. One of the most mysteriously beautiful passages

in all of the New Testament brings out this fact with matchless clarity.

> As he was yet speaking to the multitudes, behold his mother and his brethren stood without, seeking to speak to him.
>
> And one said to him: Behold thy mother and thy brethren stand without, seeking thee.
>
> But he answering him that told him, said: Who is my mother and who are my brethren?
>
> And stretching forth his hand towards his disciples, he said: Behold my mother and my brethren.
>
> For whosoever shall do the will of my Father that is in heaven, he is my brother, and sister, and mother.[5]

The life of faith and of charity is nothing else than the life, the vital activity, of which sanctifying or habitual grace is the ultimate intrinsic and created principle within the soul. It is the life which constitutes a person as one who acts as an associate of Christ, a living member of the family community within which people are privileged to be the brothers, the sisters, and the mother of the Incarnate Word.

That life was uniquely powerful and vigorous in Our Lady. By reason of her *plenitudo gratiae,* given to her because of her predestination as Mother of God, her faith, her charity, and all the other operations of her supernatural life were more perfect and intense than any works of holiness in any other creature. The Immaculate Conception was one consequence, or better, one aspect, of that *plenitudo gratiae.* The queenship of Mary is a prerogative which she possesses by reason of her uniquely intimate association with her Divine Son, an association which, in the last analysis, finds its ultimate expression and perfection in her plenitude of grace.

When the Church proclaims Our Lady as the Queen of God's supernatural kingdom on earth, it takes cognizance of her uniquely close connection with Our Lord in that work which is pre-eminently his function as King. In the strict sense, the labor assigned to a king or a ruler is nothing else than the carrying out of his responsibility to guide or direct his people to the attainment of the purpose for which they were organized as a *regnum.* Now the supernatural

[5] *Matt.* 12:46-50.

kingdom of God, the organized society over which Our Lord reigns as King, is something which has been constituted primarily and essentially for the achievement of God's external glory. It exists in order that God's intellectual creatures, in and through this company, may possess God forever in the intellectual clarity of the Beatific Vision. Furthermore, this supernatural kingdom of God has been established, not merely as an agency which is in some measure favorable to the achievement of this purpose, but as an entity outside of which this purpose will not be achieved.

Essentially, then, the work of Our Lord's kingship is the work of charity, the work of the life of sanctifying grace itself. Thus precisely by reason of her plenitude of grace and by reason of that spontaneity in the life of grace which is hers because of her Immaculate Conception, Mary, the creature who possesses the supernatural life more intensely and perfectly than any other creature is in a special way the associate of her Divine Son in this labor of kingship. As the woman most intimately and completely associated with the King in his task of directing His people, Mary is rightly designated as the Queen of God's kingdom.[6]

The King is one who has accepted the responsibility for guiding and directing His people to attainment of their purpose as a social unit. Consequently the analogy of the shepherd, so frequently employed by Our Lord, is particularly effective in teaching the people of God about the nature of that Kingship which is in Jesus Christ. The shepherd has been given and has accepted the responsibility for taking care of his flock. He carries out that responsibility by the process of directing the sheep, working on them to prevent them from harming themselves or going astray, and providing them with the nourishment and the drink they require if they are to live.

Similarly the King uses the moral and physical forces available to Him for the achievement of his purpose, the eternal and supernatural well-being of His people. These people are endowed with free will. They are directed primarily by means of laws and commands. The various treasures of the spiritual life are offered to them, and the dangers which would tend to ruin their eternal lives are unmasked and overcome. And all of the work of the kingship

[6] Cf. Fenton, "Our Lady's Queenly Prerogatives," *AER*, CXX, 5 (May, 1949), 425-30.

is expended in order that God be glorified forever, or, in other words, in order that the people whom God has created and called to eternal salvation may have an eternity of perfect and indescribable happiness in the possession of God in the Beatific Vision.

The Church, the Mystical Body of Jesus Christ, is His supernatural kingdom in the sense that it is the society or the social unit within which He dwells and over which He rules. He is, however, also the King of the entire created universe. The entire infra-rational creation exists ultimately to aid in the process of attaining the Beatific Vision. God's glory is, after all, the clear knowledge of God joined to praise of Him. This knowledge is, by God's own decree, to be ultimately only the supernatural awareness of the Beatific Vision. There is no other objective, and no other sort of cognitive activity in which the glory of God is to be achieved forever. Thus, if a person lives in such a way as to be deprived of the Beatific Vision for all eternity, there is no other perpetual and ultimate happiness available to him. The people who are refused the Beatific Vision contribute to the glory of God as subjects of Christ the King, though not as citizens of His Church triumphant.

The queenship of Mary is something parallel to the kingship of her Divine Son. The society within which and over which her queenship, her function of mercy in the working of royal rule or direction, is exercised is, of course, the kingdom of God. But she is likewise Queen of the universe, Queen over all infra-rational creation, and Queen also over those who, on earth, do not as yet live within the household of the faith, and even over those who are ultimately and finally excluded from the Beatific Vision, by reason of their own actual sin, or by reason of the original sin, the sin of nature.

And, it must be understood that her work of queenship is definitely the manifestation of that life of grace of which she possesses the plenitude by reason of her predestination to be the Mother of God. The strength and the alacrity of her merciful work as Queen of the kingdom of God and as Queen of the universe (we speak of two aspects of what is essentially one queenship) are due to the perfection and the intensity of the faith and the charity she exercised during the days of her earthly pilgrimage and to the force and the perfection of her own Beatific Vision and her charity now, as she lives, with her soul animating her sacred body, in the

courts of heaven. The spontaneity of her supernatural life came from the fact of her Immaculate Conception, which was likewise a manifestation or an aspect of her *plenitudo gratiae.*

The work of Mary's queenship is something which we can know only through that supernatural light which comes to men in this world in the doctrines of divine faith and which men know in the *patria* in all the magnificent clarity of the Beatific Vision. Furthermore the work of the queenship of Mary has exactly the same objective, and consequently all of the determination and definiteness of the objective, as the kingship of Our Lord Himself. Our Lady, the Immaculate Queen of the Universe, worked during the course of her life on this earth, and works at this moment in the courts of heaven itself, for the glory of God to be achieved in the enjoyment of the Beatific Vision by men. This is obviously a purpose which she discerned in this world in the light of that faith which she possessed more perfectly and intensely than any other person. It is something for which a person can work only when he is animated and motivated by the charity which she possessed and possesses more perfectly than any other creature ever has possessed it or ever will possess it. And, in the last analysis, Our Lady labors as Our Lord's associate, as the Queen of the universe, because she has the fullness of the life of grace and the spontaneity in the performance of supernatural acts which is connected with her plenitude of grace and her Immaculate Conception.

Now here we encounter the full beauty of the manifestation of the fullness of Mary's life of grace in the performance of the duties of her queenship. She works as Queen so that we, her children in Christ, may share in the very prerogatives of her royalty and in the glory of her Immaculateness. Those who attain the Beatific Vision, following Christ successfully and perseveringly, despite the efforts of the world, the flesh, and the devil, are, according to the divinely inspired pages of the Apocalypse, those who "shall reign for ever and ever."[7]

They will reign with Our Lord. They will judge with Him. Thus to a very real extent the members of the Church triumphant are to be sharers in the kingship of Christ and in the royalty of Mary. In the last analysis this is a manifestation of the revealed truth brought out in the first chapter of the Vatican Council's

[7] *Apoc.* 22:5.

constitution *Dei Filius*. It is an expression of how God Himself has brought His creatures into being "not to increase His own happiness nor to acquire it, but to manifest His own perfection by means of the benefits which He imparts to creatures."[8] Ultimately the elect among the creatures, the blessed in heaven, are to share in a very special way in the kingship of the Incarnate Word of God and in the royalty or queenship of the Mother of God.

Furthermore, by the exercise of Mary's queenship, her children come to approach, in a way, to the perfection of that singular prerogative which is the Immaculate Conception of their Queen. Basically, the Immaculate Conception of Our Lady is to be found in her possession of the life of sanctifying grace in and from the very first instant of her existence. The Immaculate Conception was the beginning of a life which never for a single instant or in any way deviated from the indescribable glory of the life for which the Beatific Vision itself is the culmination. The Immaculate Conception is the mystery of Mary's ineffably complete and pure possession of that life. Because of that prerogative there was never the most fleeting instant in which she was other than most pleasing to the Triune God.

Now the fruits or benefits which come to men by means of that exercise of mercy which is the work of Mary's queenship tend to bring men to the eternal possession of the Triune God in the Beatific Vision. The people who enjoy the Beatific Vision, the Saints in heaven, are people who have the life of habitual grace entirely purified from any contrary tendencies. They have been completely cleansed from sin and the effects of sin. The singular privilege which Mary received in her Immaculate Conception is thus imitated in them. The complete freedom from sin which she has had from the very outset of her life, they obtain, to a lesser degree it is true, but still really and actually, as a benefit which, by the merciful power of her queenship, they may possess forever. By the mercy of the Triune God, men may place their confidence in her, their Immaculate Queen, and find that confidence justified.

* * * * *

Obviously, in this brief paper, it has been possible only to have a very superficial glimpse of the wealth of understanding of the

[8] *DB*, 1783.

divine mysteries available to the theologian through an examination of the nexus between the mysteries of Our Lady's Immaculate Conception and of her universal queenship. Inevitably, if theologians advance in the study of the interrelations of these mysteries, they will arrive at a more enlightened and more profound understanding, not only of the place of Mary in the economy of the Redemption, but of all the other supernaturally revealed truths. And, in working in this direction, they will be working to show how the teachings of the Church's *magisterium* are found in the sources of revelation, in the very sense in which they have been defined by the Church. This, as Pope Pius XII has pointed out, is one of the noblest tasks of sacred theology.[9]

JOSEPH CLIFFORD FENTON

The Catholic University of America
Washington, D. C.

[9] Cf. the encyclical letter *Humani generis,* NCWC translation, n. 21.

Answers to Questions

BACCALAUREATE SERVICES

Question: In some American communities where the Protestant population is strongly predominant it is customary to hold the baccalaureate services, preceding the public school graduation, in a Protestant church. What decision should be given regarding the attendance of Catholic graduates at such services?

Answer: If the church has been selected for the baccalaureate services because it is a commodious and elegant building and the exercises are not of a religious nature (even though, as an accessory feature, there may be a prayer by a clergyman) the Catholic graduates could participate without any hesitation. But this is usually not the case. Ordinarily, when the baccalaureate services are held in a Protestant church, the function is a distinctively Protestant service, conducted by a minister, and made up of hymns, prayers and a sermon. Under no circumstances could a Catholic be permitted to take any *active* part in such a ceremony, for that would be an intrinsically bad act (Can. 1258, § 1). Thus, it would never be lawful for a Catholic to join in the hymns or prayers. To assist passively—that is, merely to be present without joining in the religious function—would not be intrinsically wrong, and for a sufficiently grave reason could be allowed (Can. 1258, § 2). Such a reason would be present, for example, if otherwise the Catholic graduates would have to forfeit their diplomas. Ordinarily, however, the only inconvenience the Catholic students would have to encounter if they absented themselves would be the accusation of being narrow-minded, and this would not suffice to justify even passive participation. If the school authorities in the case visualized threatened to penalize the Catholics who would refuse to attend the function, the boys and girls should insist on their constitutional right not to be forced to attend any particular church service. The pastor of these graduates should give them

his full support. He might help solve the problem by conducting a baccalaureate service in his own church for the Catholic students.

COMPUTATION OF TIME

Question: When daylight-saving time is in use, may a priest eat meat after midnight of Friday (daylight-saving time) up to one o'clock (which is midnight by standard time) and yet celebrate Mass on Saturday morning? His argument is that one may follow one system of time with reference to the law of Friday abstinence and another system with reference to the law of the eucharistic fast.

Answer: For a long time this problem was controverted by theologians. Finally, however, a decision was given on March 29, 1947, by the Commission for the Interpretation of the Code. According to this decision, a person may follow different systems of time to his own advantage in fulfilling precepts that are formally different—as in the case described. Hence, the priest may eat meat up to one o'clock after Friday midnight (according to daylight-saving time) and yet celebrate Mass on Saturday (Cf. *AAS*, XXXIX [1947], 373).

PRESUMPTION OF LEGITIMACY

Question: An infant was found abandoned without any clew as to his parentage, and was brought up in a Catholic institution. Later the boy desired to study for the priesthood. Is a dispensation, at least *ad cautelam,* from the irregularity of illegitimacy required, on the score that there is a strong presumption that he was born out of wedlock?

Answer: Although there is good reason to believe that practically all children who are abandoned were born out of wedlock, there is no need to seek a dispensation to enter the clerical state for a boy who began life in this way, when there is no positive proof of illegitimacy. In the words of Vermeersch: "For abandoned children who desire to be promoted to the clerical state a

dispensation *ad cautelam* (from illegitimacy) is not to be sought. For the more common view is that the presumption of legitimacy holds until the contrary is proved" (*Epitome juris canonici* [Rome, 1930], II, n. 420).

THANKSGIVING AFTER HOLY COMMUNION

Question: I have heard that in certain communities of nuns the practice prevails of making thanksgiving after Holy Communion in this manner: all recite together the "En ego" with the required prayers for the Holy Father, and then the rosary in fulfillment of the rule. Do you regard this as a desirable method of thanksgiving?

Answer: I do not regard this as a commendable method of making thanksgiving after Holy Communion. In the first place, the prayers constituting a proper thanksgiving should be directed to Our Lord, not to the Blessed Virgin. Moreover, thanksgiving should be a private prayer, made by each according to his special needs and inclinations, not a prayer in common (at least for those who are skilled in prayer, such as religious). Furthermore, it is not the proper thing for religious to abbreviate their prayers by combining the rosary prescribed by rule with the prayer of thanksgiving after Holy Communion, expected of every good Catholic. It is well to add that nowadays many of the laity are neglecting thanksgiving after Holy Communion, for they leave the church a few minutes after receiving the Blessed Sacrament. Religious should not yield to this modern trend, but should give the Divine Guest a fervent thanksgiving for at least fifteen minutes.

FRANCIS J. CONNELL, C.SS.R.

PRIEST IN DEATH

Question: Is a deceased priest buried in all the vestments used for saying Mass: amice, alb, cincture, maniple, stole and chasuble? Is any special color prescribed for the maniple, stole and

chasuble? While the priest is lying in state in the church, is it proper to have a chalice in his hand? If so, in what position is the chalice? Or is it proper to have a rosary in his hands rather than a chalice?

Answer: A deceased priest wears all the vestments that are worn in the celebration of Holy Mass. Purple or violet is the color of the vestments worn by a deceased priest. He does not hold the chalice in his hands. He should have the rosary in his hands. It has been noted occasionally at the funeral of a priest that his chalice is placed on a pedestal or small table near the casket.

HOLY COMMUNION OUTSIDE OF MASS

Question: At the parish where I am stationed we have a custom of which I do not approve. Our Sunday schedule of Masses is very tight and consequently we are rushed. After the elevation of the Mass, a second priest appears to distribute Holy Communion. Does he recite all the prayers that are ordinarily said when Holy Communion is distributed outside of Mass? Does the priest offering the Mass recite the Communion prayers if the auxiliary priest has not finished giving Holy Communion to all?

Answer: The priest who is helping out recites all the prayers for giving Holy Communion outside of Mass. Likewise, the celebrant of the Mass recites all the regular Communion prayers when he comes to that part of his Mass.

FORM FOR HOLY COMMUNION

Question: Must the words "Corpus Domini nostri . . ." etc., be recited for each communicant? I have seen one priest recite the form for about every four persons receiving Holy Communion.

Answer: We know of no regulation permitting a short cut in the distribution of Holy Communion. The entire form must be recited for each person communicating.

BANNER BEFORE BLESSED SACRAMENT

Question: Is it necessary to place the banner in front of the Blessed Sacrament exposed when we recite our office in common? Some of our community members insist that this be done during Forty Hours' Devotion.

Answer: We see no reason for placing a banner before the exposed Blessed Sacrament when the office is being recited. The Congregation of Sacred Rites (No. 3728, 2) does mention that a veil must be placed in front of the monstrance when a sermon is preached before the Blessed Sacrament exposed.

SOLEMN BENEDICTION

Question: Is is correct for the deacon at solemn benediction to sing the versicle, "Panem de caelo . . ." etc.?

Answer: Many of the authors, like Wapelhorst, Martinucci, De Herdt, are silent on this point. In describing this ceremony they mention that the celebrant rises to sing the oration after the choir has finished the Tantum Ergo. We read in Fortescue the following: "After this hymn [Tantum Ergo] the veriscle Panem de caelo praestitisti eis is sung by one or two cantors, or by the celebrant." Mueller-Ellis in giving the directions for solemn benediction state: "The deacon (after intoning the Panem de caelo, where this is the custom) presents the card (book) for the oratio de SS. Sacramento."

INSCRIPTION ON TABERNACLE

Question: Is there any objection or law forbidding one to put an inscription on the tabernacle? I have in mind putting the name of the donor on the tabernacle.

Answer: We know of no directive saying that such an inscription may not be put on the tabernacle. However, we are instructed to ornament the exterior of the tabernacle with inscriptions and

figures that refer to the mystery of the Eucharist. Furthermore, why have many exterior ornaments or decorations on the tabernacle since it must be completely covered with the *conopaeum* or tabernacle veil? Such an inscription would not be seen. Would it not be better to have some sort of metal plaque elsewhere in the sanctuary indicating the names of the various donors?

PROPER USE OF CANDLE STUBS

Question: May the stubs of candles blessed for the altar be used for secular purposes? May the remains of old paschal candles be cut up into household candles, such as hurricane lights? I realize that these objects are blessed, but it seems to me to be a considerable waste to dispose of these in the usual disposal of blessed articles. I know it is the custom in some parishes to send the candle stubs to the manufacturer for credit on new shipments.

Answer: In a recent dissertation (*Sacred Furnishings of Churches*) at The Catholic University of America, Fr. Erwin Sadlowski makes the following observation relative to the inquiry.

> Although the law itself does not distinguish between consecrated and blessed furnishings in the matter of their profane use, the commentators appear to be of the opinion that the profane use of articles which have not been consecrated but which have been blessed with a constitutive blessing is indeed illicit, but not seriously so. The examples commonly given are: . . . the use of blessed candles for common illumination. Such actions, it is said, are illicit, but they are not to be considered either as sacrilegious or even as seriously sinful. Further comment indicates that profane use of such articles can easily become licit if there is a just cause, provided of course that these uses be not sordid or do not involve any contempt for sacred things . . . at least one author contends that the blessings imparted to candles and holy water are not constitutive but rather invocative. . . .

In accord with this mitigated interpretation modern authors concur that there can be used for profane purposes those sacred furnishings which have lost their blessings or consecration according to the provisions of Canon 1305, that is to say because they have suffered so much damage or change that they have lost their

original form and are no longer fit for the purpose to which they were dedicated. Thus, for example, using the parts or pieces of worn-out chasubles to make burses for other purposes . . . something that had been forbidden under the law of the Corpus Juris Canonici, is now considered legitimate.

This opinion appears to be wholly in accord with the present law. If an article loses its consecration or blessing according to the conditions contemplated in canon 1305, then it no longer is sacred and can be treated as any other non-sacred or profane thing.

WALTER J. SCHMITZ, S.S.

Analecta

On the occasion of an audience granted to members of the Canadian Women's Press Club on July 2, the Holy Father called attention to the spiritual vocation of all who write, whether they be authors, reporters, or editors. He stated that moral values must ever be upheld by the free press since publishing and journalism must be regarded as something more than a business or a trade. The efforts of all involved must be free from moral taint and in this way a great service can be rendered to the world. Woman is particularly able to distinguish herself in the journalistic world since her natural endowments aid her to sense the need for moral integrity in what is written. Like Our Lady, women in the sphere of journalism and writing must strive after a restoration of a high moral tone to the life, labor, and love of the human family.

On July 25, a ten-day General Conference of the Latin American hierarchy was held at Rio de Janeiro and presided over by Cardinal Piazza. In a letter addressed to Cardinal Piazza for this occasion the Pope called the attention of the entire body to the critical shortage of priests under which the Latin American countries are laboring. Steps were planned and outlined to overcome this problem but many passages of the letter have universal appeal. "Where the priest is lacking," says Our Holy Father, "or where he is not a 'vessel for honorable use, sanctified, useful to the Lord, ready for every good work' (*II Tim.* 2:21) the light of religious truth is fatally obscured, the laws and precepts of religious life lose their strength, the life of grace is increasingly weakened, the morals of the people easily degenerate into laxity and carelessness. In public life as in private life a healthy resolve is worn down—a resolve which can manifest itself only when each person lives up to all the conditions imposed by the Gospel."

Considering a way to overcome the shortage of priests, the Pope observes that "attentive concern should also be concentrated on the better means of utilizing to the service of the Church in Latin America the large number of clergy of other countries—clergy who cannot be considered as *foreigners* for all Catholic priests who truly answer their vocation feel themselves native sons, wherever

they work, in order that the kingdom of God may flourish and develop."

Among the remedies to offset the shortage of priests in Latin America the Holy Father points to the indispensable and providential aid that the hierarchy can draw upon from the ranks of religious brothers and sisters and generous Catholic laity in various apostolic works. In addition he observes that the press and the radio should be utilized to inculcate and diffuse the sacred word and the teachings of the Church.

On July 28 the Pope called upon the Young Catholic Women of Belgium to prepare themselves to become guardians of the home. He warned them to beware of the temptations of a materialistic civilization which seeks to establish a false paradise on earth with ease, luxury, and comfort suppressing the purest spiritual energies.

Commemorating the thousandth anniversary of the halting of the pagans' advance into Western Europe special services were held at Lechfield on August 10. On this occasion the Holy Father called upon Catholics of the East and West to join together and pray for the freedom of all to organize personal and public life in full accord with the will of God. He also asked for prayers for those who are building a world without God so that they be enlightened to see their proper role in this world. Finally he uttered a warning that the Western World which pretends to sponsor the dignity of the individual and human rights should take heed and recognize its obligation to the divine Commandments.

For the four-hundredth anniversary of the death of St. Ignatius Loyola Our Holy Father addressed a letter to the General Superior of the Jesuits whom he regards as the "helpers against the tempest which threatens the bark of Peter." He asks that they continue their glorious achievements of the past for the Church, particularly through a zealous observance of the teachings and doctrines of their holy Founder.

Addressing the Thirty-sixth International Eucharistic Congress in Rio de Janeiro, the Pope asked all of his hearers to become heralds and apostles of the Eucharistic King and to make the wonders of His love known everywhere. His address was heard at the close of the Congress (July 24) by one and a half million faithful assembled in Rio de Janeiro besides millions throughout the world.

On August 31, Cardinals Masella, Valeri and Ottaviani were appointed by His Holiness to the Pontifical Commission for the Authentic Interpretation of Canon Law.

His Holiness warmly congratulated Archbishop Cicognani, Apostolic Delegate to the United States, on the occasion of his fiftieth anniversary of ordination on September 23 and wished him many more years "abounding in merit."

The Holy Father on September 13 addressed the Fourth International Thomistic Congress which was convened by the Pontifical Roman Academy of St. Thomas Aquinas. Principally under discussion at the Congress was the comparison which could be obtained between the mind of the Angelic Doctor and the markedly rapid growth of the physical and natural sciences in our day. On a more speculative plane, but yet eminently practical considering the threat of Communism and the grave concern for the individual, Thomistic principles were viewed with regard to Hegelianism, Marxism and the problems afforded thinkers by the present vogue of Existentialism.

His Holiness took this occasion to offer a discourse on the accord which should flourish between the philosopher and the scientist. Speaking from Castelgandolfo, Pius XII noted the chasm which has separated the two and pointed out the impossibility of their ignoring one another. The need is mutual—an interpretation of the maze of facts of science by the changeless principles of metaphysics and a more detailed and intelligent grasp of the wealth of knowledge to be garnered by a study of the progress made by the physical sciences. Only in this way, urged the Holy Father, can human knowledge obtained from a sympathetic and mutual correlation of findings "arise to the great edifice . . . of human knowledge that is in harmony with Divine Wisdom."

His Holiness clearly showed the utter confusion into which any mechanistic philosophy falls when on the basis of its own foundations it tries to harmonize the findings of modern physics. This very confusion should lead to a more vigorous and fruitful study of the unity of Thomistic thought which demands a grasp of the whole reality. Philosophers should not fear to delve into the modern theories of energy and matter because these theories can be harmonized with Thomistic thought. The Pope also noted the opportunity which Thomism has at hand to point out the

truth, since neither mechanistic determinism nor indeterminism can stand before the incessant onslaught of the discoveries of science.

His Holiness spoke also about atomic energy which today leaves a world fearful of its own destructive power. But the Holy Father took the opposite view, stressing that atomic power is one of the world's brightest avenues for progress. Taking the Geneva conference on atomic power as an example, he showed the amazing uses to which atomic power can be put to work in peaceful fields of human endeavor—industry, medicine, biology.

But he also had a warning. "A serene prospect of peace can only arise from the triumphs of truth if men's hearts are prepared to base their hopes upon faith in God the Creator and love among brothers."

ROMAEUS W. O'BRIEN, O.CARM.

The Catholic University of America
Washington, D. C.

Book Reviews

THE SENSUS PLENIOR OF SACRED SCRIPTURE. By Raymond Brown, S.S. Baltimore: St. Mary's University, 1955. Pp. xiv + 161. $2.00.

Is there a *sensus plenior* of Scripture? If so, is there a need of reconsidering the usual classification of biblical senses or does the *sensus plenior* readily fall within the definitions of the literal or the typical sense? These questions are answered by a method that is at once assuring and decisive, for all the background (historical and exegetical) is provided to supply an affirmative answer to both these queries.

Three preliminary chapters set down that background, so necessary for any intelligent discussion of the *sensus plenior*. The first treats the commonly accepted senses of Scripture to determine precisely the definition of the literal and typical sense. The second reviews the history of exegesis to see whether there is evidence in apostolic, patristic, medieval and modern interpretation for the existence of the *sensus plenior* even though the term itself is missing. A third chapter brings together the modern problems which evoked the possibility of the inadequacy of the usual classification of biblical senses. Among the modern trends to find a solution to these problems is the suggestion that there is a *sensus plenior,* distinct from both the literal and typical sense, although from different aspects bearing an affinity to both of them.

These introductory chapters serve their purpose well because they prepare so neatly for the final answers in chapter four. If the *sensus plenior* is neither the literal sense nor the typical sense, what is it? "The *sensus plenior* is that additional, deeper meaning, intended by God but not clearly intended by the human author, which is seen to exist in the words of a biblical text (or group of texts, or even a whole book) when they are studied in the light of further revelation or development in the understanding of revelation" (p. 92). Thus it differs from the literal sense because the definition of this sense carries with it the idea of being clearly intended by the human author whereas the definition of the *sensus plenior* explicitly affirms: "not clearly intended by the human author." It differs from the typical sense because it is based not on things but on the words of the text. Even though

there still be quibbling about the terms, the author has made it abundantly clear what is meant precisely by the *sensus plenior*.

The cumulative evidence for the existence of this sense of Scripture is found chiefly in the biblical interpretations found in the N.T. writers, in the liturgy and ecclesiastical doctrinal documents. The line of thought at work in all these cases seems to be exactly that as suggested by the definition of the *sensus plenior*. Moreover, the harmony of the O.T. and the N.T. is so much more real if we regard the N.T. interpretations of the O.T. texts as putting forth that more abundant sense which God initially intended by the words of the O.T. The number of Catholic exegetes who have been impressed by these arguments is not small as the long list of names, submitted by the author, indicates. It is true there have been some few adversaries but their objections are presented fairly and answered adequately.

Examples of the *sensus plenior* as proposed by different authors are collected. These but suggest the definite possibility of exploring the Scriptures more accurately through its application. Interesting is the observation that the *sensus plenior* may be the key to some of the problems created by the Septuagint and the Vulgate in so far as these are possibly giving us a *sensus plenior* of a text.

The extent of the *sensus plenior* is limited; "there is a *restricted* possibility for applying the *sensus plenior*—no one maintains that it is applicable to every text of the O.T. or even a majority of texts" (p. 140). What are the norms to determine this deeper meaning in a particular case so as to place this type of interpretation outside the field of pure speculation and subjectivism? There are two. First, the *sensus plenior* must be a development of the literal sense, not a "distortion" or "contradiction" of it. Secondly, if this sense is defined as one intended by God, there must be some objective way of knowing God's will. "This is supplied by the authority of the N.T., the Fathers, the Magisterium, the liturgy, and perhaps even a 'majority' of the theologians . . ." (p. 146).

If the human author does not clearly intend this deeper meaning, is there the possibility that he was vaguely aware of it? The answer to this question must necessarily remain obscure, but the author presents and suggests some objective criteria which definitely leave room for the belief that in some cases the human author was vaguely conscious of the greatness of his words. This same problem attends the discussion of the typical sense, and here too there is a fine summary (pp. 13-15) of the available material.

Finally it should be noted that this work does more than answer the questions enumerated. The first chapter is an excellent synthesis on the senses of Scripture gathered from current literature. The terms, "consequent sense," "accommodation," are treated as well as the literal and the typical sense. The chapter on the history of exegesis recommends itself as a good summary of exegetical trends.

ROBERT T. SIEBENECK, C.PP.S.

WATERFRONT PRIEST. By Allen Raymond. New York: Henry Holt and Co., 1955. Pp. 269. $3.50.

Here is a fascinating story about the New York waterfront that even a Hollywood picture could not quite reproduce. The story is as shocking as it is fascinating. And if you can take a book-full of Allen Raymond's reportorial style, you will enjoy the reading.

New York is undoubtedly the world's greatest seaport. There are more than 800 transoceanic sailings from New York monthly. About one-third of the nation's ocean-borne cargo is handled here. The handling of this cargo, valued in the billions of dollars, has been riddled with crime and rackets of all sorts for decades. Thievery was organized on the dock as soon as it was worthwhile, and that was more than a century ago. The crimes now associated with the docks include outright larceny, pilferage, payroll padding, income tax evasion, smuggling, narcotics, usury, kickbacks, bribery, assault and murders by the score. None of this could go on without the connivance of the shipping associations (who do not care as long as they make a buck), the political parties (which in return for bribes kept police and district attorneys from supervising the harbor or investigating the crimes), and The International Longshoreman's Association (whose officers most often were criminals themselves).

The fact that this racketeering could go on in spite of the obvious knowledge most informed people had of it for years is a sign of how far the corruption had spread. And while Father Corriden's role in renewing interest in the docks is exaggerated in this book, nonetheless few men worked as hard as he to focus attention on the indignities being heaped upon longshoremen by politicians, shippers, and union leaders alike.

Some nine investigations of the New York docks have been held since the end of the war. The outlawing of public loading and the

shape-up plus the registration of longshoremen has been productive of some good. But when the beleaguered dockers in a free election chose the corrupt I.L.A. (without Joe Ryan) over a new A. F. of L. union, the real hope for a purified harbor was abandoned. No one yet knows how they managed to make such a choice, but they made it. Now the rats who scurried out of town during the last investigation are returning.

Father Corriden was more seriously disappointed by the failure of the rank and file to choose a new union than by the attempts of influential Catholics to have ecclesiastical authority restrict his priestly work on the docks. He continues to hope that ultimate and complete reform of longshore conditions is not too far away. In the meantime, the story of what he has done is well written here and worth the reading.

GEORGE A. KELLY

FAITH, REASON AND MODERN PSYCHIATRY. Edited by Francis J. Braceland, M.D. New York: P. J. Kenedy and Sons, 1955. Pp. xv + 310. $6.00.

This volume is a collection of ten articles and a foreword, written by authors whose biographies are found at the end of the book. Each article is preceded by an editorial note which intends to give a preview of the next article and—except for the first note, of course—a brief summary of the previous. The objective of the collection, according to the editor, is to contribute "a bipartisan program of understanding and collaboration" between theologians and directors of souls on the one hand and psychotherapists on the other (p. 16), in other words to contribute to "a rapprochement between psychiatry and religion" (p. 27).

The first part, bearing the sonorous title "Physicians and Patient Confront the Cosmos," contains five essays all composed by practicing psychiatrists. According to the editor (p. 37), it points the way to a fusion of two pictures of man which seem to be that of the patient and that of the physician. The present reviewer fails to understand the meaning of this sentence; the result of a fusion of pictures would seem to be a blurred picture.

The editor, Dr. F. J. Braceland, is the author of the first article which carries the futuristic title "Clinical Psychiatry—Today and

Tomorrow." The author points to the advances currently made by clinical psychiatry, particularly in the field of pharmaceutical treatment of some psychotics; he gives a brief survey of current literature on psychotherapy, and he expresses belief that new directions are in sight in the form of comprehensive medicine which aims at imparting better psychiatric training to the general practitioner.

Rudolph Allers, in a clear, logical article, free from the verbiage that is not always absent in some other articles, discusses the problem whether certain personal attitudes, beliefs or world-views are more or less conducive than others in creating mental disturbances (p. 41). He answers that "certain data strongly suggest a significant relation between mental health and a world-view or philosophy," but that since there do not seem to be indications that one philosophy is "healthier" than another, "the important thing is to just have any philosophy at all." He criticizes the "genetic fallacy" so often committed by psychoanalysts, inasmuch as they confuse the discovery of origin with that of meaning. Allers sympathetically reviews the contributions of some Existentialist schools to pychotherapy, particularly those of Gabriel Marcel. The author holds that philosophical or religious neutrality in psychiatric treatment is impossible, but then adds, somewhat surprisingly, that "a truly neutral formula must be found which is independent of the convictions of psychiatrist and patient alike" (p. 49), and which consists in some "minimum requirements" that should be acceptable to everyone. But what is acceptable to everyone in the field of religion and philosophy? Allers suggests (p. 59) that it is the task of psychotherapy to show man "the way to arrive at a true picture of himself and his place in the order of being, of his task and his hope."

Dr. Juan J. López Ibor, professor of psychological medicine at the University of Madrid, gives a "causerie" on the existential crisis which, according to this author, reveals itself primarily in anxiety. He states that neurotic symptoms change in history, because people have a different attitude toward existence in the course of time (p. 79). He suggests that Freud found so much sensuality in his patients because of his own personality (p. 80). He holds that in the case of diabolic possession the devil attacks that part of the body that is "closest to the soul," to wit, the nervous system (p. 82). Ibor believes that "philosophers have been successful in analyzing exhaustively the ontological structure of human existence" (p. 82), whereas Allers in the previous article denies that "an analysis of existence is possible" (p. 43).

Gregory Zilboorg, speaking with his usual perspicacity about the so-called struggle between religion and modern psychology, maintains

that "the conflict is not between science and religion as it appears to be but between what man wants to do with science and what he wants to do with religion" (p. 101), that is to say "between two extremes of religion and scientific exclusiveness." The author, contrary to other opinions, believes that "the body of knowledge about the psychological nature of man which psychoanalysis has accumulated is valuable knowledge, but it has nothing to do with religious faith or atheism, nothing to do with problems of morality" (p. 105); nothing could be further from the truth than to assert "that psychoanalysis proves or disproves the existence of God, or enables us to know God better"; "psychology as a scientific discipline can shed no light whatsoever on the relations between man and God" (p. 106). Quoting Étienne Gilson, Zilboorg says that scientists "seem to ask metaphysical questions and yet expect non-metaphysical answers to their questions," because the scientist is afraid of these answers, in other words his science may be a real defense neurosis (p. 207). Contrary to some current attempts to whitewash Freud's attitude toward religion, Zilboorg plainly restates that Freud saw in religion only a neurosis, and he adds that Freud never demonstrated to what extent religion was an illusion or not (p. 120). In fact "one can call religion a neurosis only with the same right and on the same basis as one could call science a neurosis" (p. 108). Zilboorg ends his inspiring essay with an analysis of the reception of the Holy Eucharist.

The contribution of Dr. Karl Stern is titled "Some Spiritual Aspects of Psychotherapy." After explaining the great importance of transference and countertransference in the therapeutic situation, the author demonstrates that all good therapy should be carried out in an atmosphere free of moral judgment, but he adds that "the non-moralizing attitudes of the Christian therapist creates a psychological atmosphere that is dynamically quite different from the non-moralizing attitude of the unbelieving therapist" (p. 131). Illustrating his statement with some case histories, the author holds that there are many patients to whom "talking religion" would be of no benefit.

The second part of the book, titled "Essays toward Interpenetration," carries in the opinion of this reviewer less weight than the first part. It begins with two articles on the nature of man, one by a philosopher, the other by an anthropologist who is also a poet. Dr. Vincent Smith, philosophizing on an integral view of man, rejects Behaviorism of the molecular as well as the molar type, Freudianism and Gestaltism, and points to Aristotelean-Thomistic psychology as the proper solution. Mrs. Dorothy Donnelly tries to show that the symbols man uses, primi-

tive art and folklore reveal man's nature. The editor, in an introductory note to the last article, expresses the opinion that symbol-making is the seed of all civilization.

Dr. Pedro Laín Entralgo, Rector of the University of Madrid, presents "An Approach to a Theology of Illness." Quoting a number of Church Fathers and theologians, the author discusses the nature and origin of physical and mental affliction. The predisposition to illness which we know through experience to exist did not exist in the state of original justice, but appeared on earth as a consequence of original sin. But—so the author continues—we may ask, if sickness may not be a punishment for personal sin over and above original sin, as some Romanticists and anthroposophists have said. Entralgo's answer is that sin, considered in itself and in principle, is not the cause of disease (p. 222). However, sin always brings with it a sense of guilt, and psychoanalytic as well as psychosomatic investigations have shown that guilt feelings may be the cause of neuroses and even physical affliction (p. 225). On the other hand, human illness has the character of trial; now the individual may meet this trial either by resignation or by rebellion and thus sickness may become an occasion for either merit or sin. In a final section of his article, Entralgo considers the treatment of illness. Even though illness and death are inevitable, it has always been the opinion of Christian theologians, as against Tertullian, Christian Scientists and the like, that a Christian should try, through medication, to prolong his life and cure disease, even when he would seem to be incurably and hopelessly ill, because a healthy physical and emotional life is the best condition for a healthy spiritual life. Hence it was Christian charity that started disinterested medical treatment in the West and the first hospital was founded by St. Basil of Caesarea in the year 370 (p. 235).

Father Noël Mailloux, O.P., in an essay, "Psychology and Spiritual Direction," offers a sketchy discussion—as he calls it (p. 255)—which may help to bring together the empirical data of dynamic psychiatry, social psychology and cultural anthropology with our knowledge of Christian ethics and spiritual direction. The author says he is well aware of the fact that an integrated synthesis is as yet impossible. Father Mailloux subscribes to the theory of the two levels of moral conscience, an infantile, narcissistic level and a rational level (p. 257).

The last article is by Father Jordan Aumann, O.P., and bears the title "Sanctity and Neurosis." The author discusses at some length the nature of Christian sanctity; the treatment of the intriguing prob-

lem which the title suggests, namely the problem of compatibility or incompatibility of sanctity with mental disorders is much shorter and leaves many questions unanswered.

This survey of the symposium would seem to show that some statements are quite controversial, that many important and fascinating problems are brought to the fore, that some of these problems receive a satisfactory answer, more of them only a partial answer and still more are met by more or less interesting suggestions. The editor expresses the hope that the book will prove useful to the pastoral clergy, to the psychiatrists who want some information on metaphysics and spirituality, to the "thoughful layman" and to "all who are confronted with the severe trial of mental or emotional illness in their friends or loved ones" (p. 28). Whether this last objective will be reached is perhaps questionable. A reader who hopes to find in this book the practical solution of his troubles or those of his friends may quite possibly feel disappointed; the character of the book is to a very great extent theoretical. However, the Catholic reader will learn from this book that sincere religious belief does not preclude the possibility of mental or emotional disorders. As Father John LaFarge, S.J., wisely suggests in his foreword, *de jure* it should, *de facto* it does not.

JAMES VAN DER VELDT, O.F.M.

FATHER PAUL, APOSTLE OF UNITY. By Titus Cranny, S.A. Peekskill, N. Y.: Graymoor Press, 1955. Pp. 94. $1.00.

Fr. Paul James Francis, S.A., the convert founder of the Society of the Atonement and originator of the world-wide Chair of Unity Octave, died in 1940. Accounts of his life and achievements were relatively fragmentary and unorganized until recent years. In an effort to present his full history to the public at large and to secure for him the place he deserves in the Ecumenical field a thorough biography was published in 1951 by Fr. David Gannon, S.A. Father Cranny's book presents much the same story but in condensed form and with emphasis upon the formation of Father Paul's unity vocation and his efforts in that field both before and after his conversion.

The booklet is divided into three main parts dealing successively with his gradual change from a convinced "Anglo-Catholic" to an outspoken advocate of the Jurisdictional Primacy of Peter and his suc-

cessors. A final division treats of his conversion in 1909 and his subsequent labors for Reunion.

Father Paul's literary contribution to the Unity Apostolate was limited to collaboration on one small work in his Anglican days and of course to an abundant amount of periodical writings which, though collected, are as yet not easily available to the public. His chief claim, however, to a lasting place in Ecumenical circles rests in his deeds, his eloquent and ceaseless preaching, his constant charity to any cause that helped spread the Church, his long vigils, his movement of prayer for reunion, his own living example. To keep his inspiring story before the public is Father Cranny's purpose in putting forth this summary. No doubt the dramatic content of the life of this patriarchal figure helps ease the task of any biographer. For in the story of Father Paul, though it is perhaps not as yet completely appreciated by many, we can find all the elements of an American spiritual epic.

GEOFFREY WOOD, S.A.

PERSONALITY AND MENTAL HEALTH. By James E. Royce, S.J. Milwaukee: The Bruce Publishing Company, 1955. Pp. XIV + 352. $3.50.

Father Royce, in an original and rather personal preface to his textbook, says that nobody reads the preface of a book. However, this reviewer is one of those nobodies who does read prefaces and is glad he did also in this case. Father Royce further states that he chose to write the preface for the critics and the rest for the students. This would have made the job of reviewing very easy, but I have preferred to range myself with the students and read the whole book, and again, I am glad I did. For I have found this book very readable, full of sound judgment and common sense and yet scholarly. Above all, I am glad that here we have a textbook on mental health which is frankly Christian throughout—one of the very few in the English language.

The volume is in five parts, of which Part One consists of only one chapter, meant to be a general introduction into the subject. Part Two, which has three chapters, deals with the nature, the constituents and adjustment of personality. Defining normal personality, the author says that normal means functioning according to the design of nature. This, of course, is a rather theoretical definition, but for practical purposes a list of signs is added whereby normalcy can be estimated. Part Three, comprising also three chapters, describes the development of personality,

as it goes through the various stages of life, with particular emphasis on the school years. Part Four, with four chapters, discusses the management of those personality problems which involve a more or less serious form of maladjustment but hardly can be called mental disorders in the full sense. The author defines the unconscious as the sum total of influences of which we are not aware, but he adds that there is no such thing as an unconscious mind, as if it were a separate box in our psyche. Part Five, consisting of four chapters and comprising one-third of the book's pages, treats of those individuals whose maladjustment is so habitual that they can be classified as typically abnormal personalities; he discusses the types of mental disorders, their causes, prevention and care.

At the end of each chapter a list of questions and exercises for practical class work is presented and also an extensive number of selected readings. Twenty pages of general bibliography with over 600 items and an index conclude the book.

Coming back to the preface in which Father Royce says that "this book in its attempt to please widely divergent groups will probably please nobody," I must take exception, because his book has pleased me considerably. And I would be still more pleased, if what the author expects came true; namely, that perhaps some too conservative scholastic philosophers as well as positivistic psychologists will be displeased by his book.

JAMES VAN DER VELDT, O.F.M.

Index for Volume CXXXIII

Advertising, Selling, and Preaching, 381 ff.

Altar boys, proper dress for, 134.

Altar linens, dimensions of, 338.

Altar steps, 132.

Altar stone sepulchrum, 279.

Ambry, location of, 57.

Analecta, Recent Roman Documents, 59 f.; 136 ff.; 340 ff.; 421 ff.

Asperges ceremony, 58.

Attendance at CCD classes, 332.

Attendance at a "revival," 53 f.

Baccalaureate services, 414 f.

Banner before the Blessed Sacrament, 418.

Beck, Rev. Dr. Henry G.J., A Sixth-Century Parochial Sermon in the Morgan Library, 6 ff.

Beckman, Rev. Robert E., S.J., Louisville—Monday, August 6, 1855, 239 ff.

Benediction, prayer at, 209; solemn, 418

Blessed Virgin Mary, articles on, 1 ff.; 99 ff.; 171 ff.; 230 ff.; 289 ff.; 401 ff.

Blessing after Mass, 133.

Blessing of priest in English, 278 f.

Blue vestments, 208.

Call for Vision and Daring, 300 ff.

Can Nothing be Said for State "Right to Work" Laws? 370 ff.

Canticle, Lady of, 289 ff.

Canticle of Canticles in the Confraternity Version, 87 ff.

Cassidy, Rev. James F., Our Lady in Ancient Irish Hymns, 1 ff.

Catholic Population Revealed in Catholic Baptisms, 183 ff.

Celebrant of the *Missa pro populo,* 131.

Christianity and Economics, 162 ff.; 253 ff.

Church in Adequate Perspective, 258 ff.

Communion, after evening Mass, 276 f.; of the sick, 206; outside of Mass, 417.

Computation of time, 415.

Confraternity of Christian Doctrine, obligation to attend classes of, 332.

Confraternity versions of Old Testament Books, 16 ff.; 87 ff.

Congregational Rubrics, 277 f.

Connell, Very Rev. Francis J., C.SS.R., Grouping of Mass stipends, 53; Attendance at a "revival," 53 f.; Priests engaged in secular work, 54 f.; The language of the territorial parish, 55; A veil for the confessional, 128; A nun's confession, 129 f.; Photographing sacred functions, 128 f.; Obligation of the *Missa pro populo,* 131 f.; The celebrant of the *Missa pro populo,* 131; Manufacture of contraceptives, 205; A visiting priest saying Mass, 205 f.; Frequent communion for the sick, 206 f.; The right to a college education, 207; Gifts on the occasion of an invalid marriage, 275; The sinfulness of abortion, 276; Holy Communion after evening Mass, 276 f.; Jurisdiction for the confessions of nuns, 277; Attendance at CCD classes, 332; Distance to a Catholic school, 332 f.; Quantity of oil to be blessed on Holy Thursday, 333 f.; Drunkenness induced for experimental purposes, 334 ff.; Baccalaureate services, 414 f.; Computation of time, 415; Presumption of legitimacy, 415 f.; Thanksgiving after Holy Communion, 416.

Contraceptives, manufacture of, 205.

Coogan, Rev. John E., S.J., Can Nothing be said for State "Right to Work" Laws? 370 ff.

Co-Redemption and Queenship in the *Ad Caeli Reginam,* 171 ff.

Curley, Rev. Francis X., S.J., The Lady of the Canticle, 289 ff.

Dimensions of altar linens, 338.

Distance to a Catholic school, 332 f.

Donnelly, Father Bernard, Bishop Marling's article on, 361 ff.

Donnelly, Rev. Malachi J., S.J., Advertising, Selling, and Preaching, 381 ff.

Drunkenness induced for experimental purposes, 334 f.

Ecclesiastical Orders of Knighthood, 217 ff.; 309 ff.; 388 ff.

Ecclesiology, articles on, 258 ff.; 323 ff.

Fabians, scientific socialists, 78 ff.

Fenton, Right Rev. Msgr. Joseph Clifford, Von Hügel and Ecclesiastical Authority, 35 ff.; Von Hügel and His Spiritual Direction, 109 ff.; The Young Priest's Reading, 194 ff.; The Church in Adequate Perspective, 258 ff.; The Holy Father's Statement about the Relations between the Church and the State, 323 ff.; Our Lady's Queenship and Her Immaculate Conception, 401 ff.

Frequent communion of the sick, 206.

Funerals on Easter Monday, 56.

Gifts on the occasion of an invalid marriage, 275.

Grouping of Mass stipends, 53.

Holy Communion, after evening Mass, 276 f.; outside of Mass, 417.

Holy Father's Statement on Relations between the Church and the State, 323 ff.

Holy Office, its pronouncement on MRA, 351.

Inscription on tabernacle, 418 f.

Interior tabernacle veil, 56.

Job in the New Confraternity Version, 16 ff.

Jurisdiction for the Confessions of Nuns, 277.

Kennedy, Rev. Dr. Gerald T., O.M.I., The Nature of a Mission in the New Testament, 145 f.

Labor laws, 370 ff.

Lady of the Canticle, 289 ff.

Language of a territorial parish, 55.

Location of ambry, 57.

Louisville—Monday, August 6, 1855, 239 ff.

McGarrigle, Rev. Francis J., S.J., Spouse of the Spirit of Christ, 230 ff.

McMahon, Rev. Edward J., S. J., The Fabians: Scientific Socialists, 73 ff.

Manufacture of Contraceptives, 205.

Marling, Bishop, Pioneer Priest of Western Missouri, 361 ff.

Mary's Holiness in the New Testament Apocrypha, 99 ff.

Mass Rubrics, 134 f.

Mass Server Problem, 57 f.

Mixed Marriage at Altar, 280 f.

Modernism, Von Hügel leader in, 35 ff.; 109 ff.

Mohan, Rev. Robert Paul, S.S., Yardstick Modesty, 377 ff.

Moran, Rev. John W., S.J., What Luther Did Not Read, 30 ff.

Most, Rev. William G., Co-Redemption and Queenship in the *Ad Caeli Reginam,* 171 ff.

Mulvaney, Rev. Bernard G., C.S.V., Catholic Population Revealed in Catholic Baptisms, 183 ff.

Murphy, Rev. Roland E., O.Carm., The Canticle of Canticles in the Confraternity Version, 87 ff.; Job in the New Confraternity Version, 16 ff.

Nature of a Mission in the New Testament, 145 ff.

Navy Chaplain in Scandinavia, 155 ff.

Nuns, Confession of, 277 f.

Nun's Confession, 128 f.

Obligation of the *Missa pro populo,* 130 f.

O'Brien, Right Rev. Msgr. James W., Christianity and Economics: Part I, 162 ff.; Part II, 253 ff.

O'Brien, Rev. Romaeus W., O.Carm., Analecta: Recent Roman Documents, 59 f.; 136 ff.; 340 ff.; 421 ff.

Our Lady in Ancient Irish Hymns, 1 ff.

Our Lady's Queenship and Her Immaculate Conception, 401 ff.

Pallium, wearing of, 338 f.

Paschal Candle Regulations, 58 f.

Pentecost Vigil versus Funeral Mass, 208 f.

Photographing Sacred Functions, 129 f.

Pioneer Priest of Western Missouri, 361 ff.

Pius XII, Address to Tenth International Congress of Historians, 340, ff.; 1955 Sermons to Parish Priests & Lenten Preachers of Rome, 300 ff.; *Ad Caeli reginam,* 171 ff.

Prayer at the Administration of Holy Communion, 417.

Prayers at Benediction, 209 f.

Presumption of Legitimacy, 415 f.

Priest in Death, 416 f.

Priests Engaged in Secular Work, 54 ff.

Procession Precedence, 57 f.

Proper Dress for Altar Boys, 134 f.

Proper Use of Candle Stubs, 419 f.

Quantity of Oil to be Blessed on Holy Thursday, 333 ff.

Queenship of Mary—and Co-redemption, 171 ff.;—and Immaculate Conception, 401 ff.

Reid, Rev. John Patrick, O.P., Call for Vision and Daring, 300 ff.

Right to a College Education, 207 f.

Ringing of Bells, 336 ff.

Roseliep, Rev. Raymond, To God's Mother and Ours, 161 f.

Rubrics, 134 f.

Rubrics, Congregational, 277 f.

Rush, Rev. Dr. Alfred C., C.SS.R., Mary's Holiness in the New Testament Apocrypha, 99 ff.

Sacerdotal Jubilee Mass, 278 f.

Sacristy Signs, 280 f.

St. Caesarius of Arles, Sermon of, 6 ff.

Sanctuary Lamp Color, 133 f.

Schmitz, Rev. Walter J., S.S., Funerals on Easter Monday, 56; Interior Tabernacle Veil, 56 f.; Procession Precedence, 57 f.; Location of Ambry, 57; Mass Server Problem, 57f.; Paschal Candle Regulations, 58; Asperges Ceremony, 58; Altar Steps, 132; Way of the Cross Indulgence, 132 f.; Blessing after Holy Mass, 133; Sanctuary Lamp Color, 133 f.; Tabernacle Interior, 134; Mass Rubrics, 134; Proper Dress for Altar Boys, 134 f.; Blue Vestments, 208; Vigil of Pentecost Mass, 208; Pentecost Vigil Versus Funeral Mass, 208f.; Vespers in English, 209; Prayers at Benediction, 209; Congregational Rubrics, 277 ff.; Sacerdotal Jubilee Mass, 278; Blessing of Priest in English, 278; Altar Stone Sepulchrum, 279; Mixed Marriage at Altar, 280; Sacristy Signs, 280 f.; Ringing of Bells, 336; Tone of Voice to be Used at Mass, 337; The Time for the Eulogy at a Funeral, 337; Dimensions of Altar Linens, 338; Wearing of the

Pallium, 338; When the Laity should Stand, Sit, or Kneel at High Mass, 338; Priest in Death, 416; Holy Communion outside of Mass, 417; Prayer at the Administration of Holy Communion, 417; Banner before Blessed Sacrament, 418; Solemn Benediction, 418; Inscription on Tabernacle, 418 f.; Proper Use of Candle Stubs, 419.

Sheehy, Right Rev. Msgr. Maurice S., Navy Chaplain in Scandinavia, 155 ff.

Sinfulness of Abortion, 276 f.

Sixth-Century Parochial Sermon in the Morgan Library, 6 ff.

Solemn Benediction, 418.

Spouse of the Spirit of Christ, 230 ff.

Stipends, grouping of, 53 f.

Tabernacle Interior, 134 f.

Territorial Parish, Language of, 55 f.

Thanksgiving after Holy Communion, 416.

Time, Computation of, 415.

Time for the Eulogy at a Funeral, 337 f.

To God's Mother and Ours, 161 f.

Tone of Voice to be Used at Mass, 337 f.

Van der Veldt, Rev. James, O.F.M., The Ecclesiastical Orders of Knighthood. Part I, 217 ff.; Part II, 309 ff.; Part III, 388 ff.

Veil for the Confessional, 128 f.

Vespers in English, 209 f.

Vigil of Pentecost Mass, 208 f.

Visiting Priest Saying Mass, 205 f.

Von Hügel and Ecclesiastical Authority, 35 ff.

Von Hügel and his Spiritual Direction, 109 ff.

Way of the Cross Indulgence, 132 f.

Wearing of the *Pallium,* 338 f.

What Luther Did Not Read, 30 ff.

When the Laity should Stand, Sit, or Kneel at High Mass, 338 ff.

Yardstick Modesty, 377 ff.

Young Priest's Reading, 194 ff.

Books Reviewed and Noticed

Abbé Pierre and the Ragpickers of Emmaus 287
Achieving Peace of Heart 212

Being and Becoming..... 61
Bishop: The Day Lincoln Was Shot 286
Braceland: Faith, Reason, and Modern Psychiatry 428
Brown: The Sensus Plenior of Sacred Scripture 425

Catholic Approach to Protestantism 352
Catholic Theological Society of America: Proceedings of the Ninth Annual Convention 210
Collins: A History of Modern European Philosophy 142
Connell: The Catholic Theological Society of America: Proceedings of the Ninth Annual Convention 210
Cranny: Father Paul, Apostle of Unity 432
Cunningham: The Indwelling of the Trinity 69

Day Lincoln was Shot..... 286
Deliverance of Sister Cecilia.... 65
Desbuquoit: How to Meditate. 357
Dictionary of Last Words..... 68

Faith, Reason, and Modern Psychiatry 428
Father Paul, Apostle of Unity. 432
Fruitful Confessions 62

Hawkins: Being and Becoming. 61
History of Modern European Philosophy 142
How to Meditate 357

Il mistero eucaristico..... 213
Indwelling of the Trinity..... 69

Jesus and His Times..... 353

Kane: Why I Became a Brother 283
Knox: A New Testament Commentary 66

LeComte: Dictionary of Last Words 68

Magner: Mental Health in a Mad World 138
Mental Health in a Mad World. 138
Morale et medicine..... 214

New Testament Commentary.. 66
North: Sociology of the Biblical Jubilee 281

Paquin: Morale et medicine.... 214
Personality and Mental Health 433
Piolanti: Il Mistero Eucaristico 213
Points for the Meditations and Contemplations of St. Ignatius Loyola 284
Priest in the World..... 63

Rahner: The Spirituality of St. Ignatius Loyola 284
Raymond: Waterfront Priest .. 427
Roos: Soren Kierkegaard and Catholicism 140
Rops: Jesus and His Times.... 353
Royce: Personality and Mental Health 433

Sellmair: The Priest in the World 63
Sensus Plenior of Sacred Scripture 425
Simon: Fruitful Confessions ... 62

Simon: Abbé Pierre and the Ragpickers of Emmaus 287
Sister Cecilia as told to William Brinkley: The Deliverance of Sister Cecilia 65
Sociology of the Biblical Jubilee 281
Soren Kierkegaard and Catholicism 140
Spirituality of St. Ignatius Loyola 284

Tavard: The Catholic Approach to Protestantism 352
The Word: A Meditation on the Prologue to St. John's Gospel 359
Théologie de l'Ancien Testament. Tome I: Dieu..... 281
Trala: Achieving Peace of Heart 212

Van Imschoot: Théologie de l'Ancien Testament. Tome I: Dieu 281
Von Hummelauer: Points for the Meditations and Contemplations of St. Ignatius Loyola 284
Von Speyr: The Word: A Meditation on the Prologue to St. John's Gospel 359

Waterfront Priest 427
Why I Became a Brother..... 283

Vol. CXXXIII
No. 6

DECEMBER
1955

THE AMERICAN ECCLESIASTICAL REVIEW

A MONTHLY PUBLICATION FOR THE CLERGY
FOUNDED IN 1889

PUBLISHED BY
THE CATHOLIC UNIVERSITY OF AMERICA PRESS

★

At
this
season
we pause
to express
appreciation
to the numerous
subscribers and
advertisers whose
confidence in us has
made *The Review* possible
so
we
wish
you a Merry Christmas
and a bright New Year

Sincerely

The American Ecclesiastical Review

THE NAMES OF CHRIST

By Louis of León, O.S.A.

Translated by EDWARD F. SCHUSTER

$4.75

This is a spiritual classic from the pen of Louis of Leon, Augustinian friar and renowned theologian of the University of Salamanca in the sixteenth century. A contemporary of St. John of the Cross, St. Teresa of Avila, and Louis of Granada, he led a life filled with strife, jealousy, persecution, and even imprisonment.

As a lyric poet, he equals St. John of the Cross and is superior to all who have written in Spanish since the sixteenth century. As a lover of nature, gifted with the ability to see God through visible creation, he is on a par with Louis of Granada.

Arranged in the form of a conversation among three friars, *The Names of Christ* provides an inspiring commentary on the various names which are applied to Christ in Sacred Scripture. Far from being a technical or purely exegetical treatise, the work abounds with inspiring and practical applications to the spiritual life. It is a work filled with humane sympathy, poetic charm, and devotion to Christ.

At all bookstores, or from:

B. HERDER BOOK CO., PUBLISHERS

15 & 17 South Broadway, St. Louis 2, Missouri

Holy Cross High School, Flushing, New York • Rev. Brother John William Donoghue, C.S.C., Superior • Henry V. Murphy, Architect

Nativity window designed and painted by Robert Pinart

RAMBUSCH

40 W. 13th St.
New York 11

What the reviewers say about . . .

THE RECOGNITION OF THE TRUE CHURCH ACCORDING TO JOHN HENRY NEWMAN

By the Reverend J. Richard Quinn. $2.50

". . . In reading the dissertation, the student will make a broad acquaintance with Newman's many works. The excerpts are well chosen and retain the force intended by the original writer. Their apologetic value is as useful today as when they were written three quarters of a century ago . . . As an intellectual, John Henry Newman was without a peer in his generation; Father Quinn has portrayed well his greatness in this scholarly dissertation."—*The Dominicana.*

HISTORY OF THE IRISH IN WISCONSIN IN THE NINETEENTH CENTURY

Sister M. Justille McDonald. $3.50

". . . interesting reading for an Irishman, especially a native of Wisconsin whose forebearers were among the thousands who came to the state between 1840 and 1870 to carve a new life in a pioneer region and to make their contributions to the social, cultural, political, and religious life of the area."—
American Catholic Sociological Review, March 1955.

". . . This study is packed with pertinent names, dates, places, and records of activities; a good index guides the reader seeking a specific item."—
Minnesota History.

THE IRISH CATHOLIC BENEVOLENT UNION

By Sister M. Joan Donohue, S.N.D. $2.50

". . . summarizes the ideas and ideals which are at work within one racial group in the American Church."—*Social Justice Review, January 1955.*

THE CATHOLIC INDIAN MISSIONS AND GRANT'S PEACE POLICY, 1870-1884

By Peter J. Rahill. $5.00

". . . an interesting and scholarly book which shows every evidence of long and careful research. . ."—*Southwestern Historical Quarterly.*

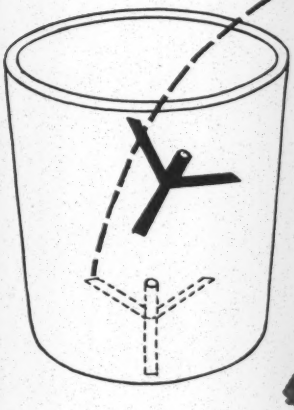
". . . an intriguing story. . ."—*Minnesota History.*

". . . the fruit of both an extensive and intensive research in many archives . . . the work must be classed as a major contribution to the history of the missions among the Indians in the United States."—
Indiana Magazine of History, September 1954.

Order your copies from —

THE CATHOLIC UNIVERSITY OF AMERICA PRESS

620 Michigan Avenue, N.E. Washington 17, D. C.



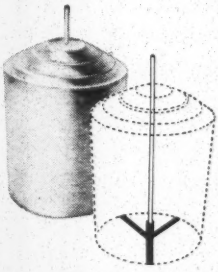
Save work...
remove wick holders
quickly and easily
without "digging"

SPECIFY

FLIK-IT

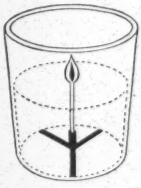
Pat. Pend.

WICK HOLDERS



ALWAYS HOLDS WICK UPRIGHT

Wax burns evenly to bottom of glass, and wick is easier to keep lit because special Flik-it socket holds wick straight up.



FLAME NEVER TOUCHES GLASS

Flik-it construction provides anchorage from three sides—prevents sidewise movement of tin which often causes cracking by allowing flame to play on glass.

Now available in both Emkay Credo and Grotto Lights—at no extra charge.

Unlike conventional "tins," Emkay's exclusive Flik-it Holders have a special socket to hold the wick upright . . . and a special base design that anchors the wick but never resists removal. One flick and the holder is out—quickly and without costly breakage due to digging. Flik-it Holders are now available as an optional feature at no extra cost in Credo 10- and 15-hour lights and Grotto 6-, 8- and 10-hour lights. Specify preference when ordering.

Emkay® Candles

MUENCH-KREUZER
CANDLE CO., INC.
SYRACUSE 1, N.Y.

New York	Chicago
Boston	New Orleans
Los Angeles	San Francisco

A MILESTONE IN CATHOLIC FUND RAISING

LAWSON ASSOCIATES PROUDLY ANNOUNCES

IN ANY DIOCESAN OR ARCHDIOCESAN BUILD

MORE THAN $4,500,000 RAISED IN THE DIOCESE OF

The significance of this success for the Church cannot be understood fully without a knowledge of the Diocese of Greensburg. For these funds were not raised in a long-established or a wealthy or heavily-populated diocese.

Greensburg is a diocese only four years old. Great numbers of men who work in coal mines and factories of this region were unemployed during the campaign and deeply concerned about their economic future.

The Diocese covers four counties. There are 114 parishes with a Catholic population of 181,947, representing some 45,000 families. Gifts to this campaign to date have been received from 42,636 persons.

The total raised by these average, hard-working Catholic people is $4,529,266.50, as this is written.

This money was provided in a program under the inspired leadership of The Most Reverend Hugh L. Lamb, D.D., S.T.D., Bishop of Greensburg. The Catholics of this Diocese gave in a spirited program of cooperation with their tireless Reverend Pastors and lay leaders. And they achieved a full measure of success in Bishop Lamb's plan to provide Central Catholic High Schools, Diocesan homes for the aged and for destitute children, a Bishop's residence and a Diocesan office building.

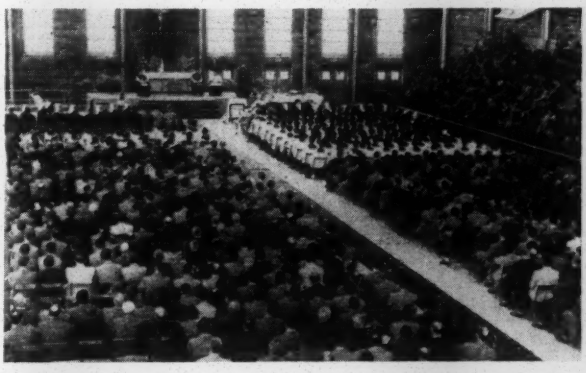
Direction of this effort fell to tested staff members of Lawson Associates. The total volunteer committee organized and trained by these campaign directors numbered 14,760 men. It was a day-and-night process which required the utmost in selfless devotion to a cause. You do not find men of this calibre very often —when you do they are usually Lawson Associates directors.

This campaign represents more than a single triumph for the Church, or an endorsement of the fund raising system in which Lawson Associ-

HE LARGEST SUM OF MONEY EVER RAISED

NG FUND

REENSBURG, PENNSYLVANIA



Thousands of volunteers jam hall to hear Bishop Lamb at ceremonies inaugurating campaign. The goal had been passed twenty-four hours after this picture was taken.

ates excels. The basic significance of this venture was this:

When the Ordinary of a Diocese or Archdiocese or a Reverend Pastor asks his people to unite in a program for the Church, the people will work and give in a campaign sensibly planned and directed by experts.

This was not first proved in Greensburg. Greensburg was a restatement of a demonstrated fact.

No amount such as this—$4,529,266—ever before has been raised in this nation or in Canada in a Diocesan Development Program under professional direction.

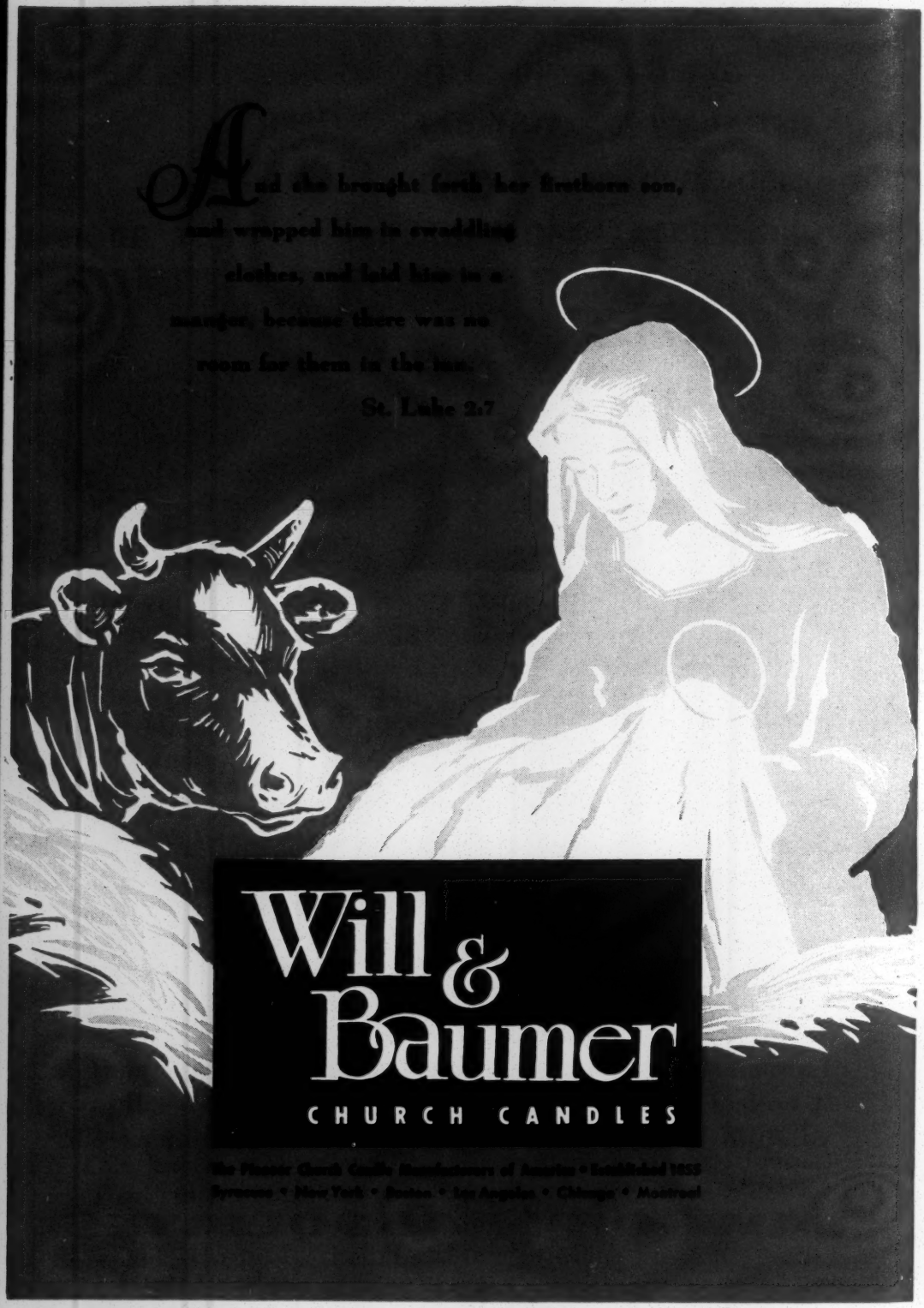
THE COST OF LAWSON ASSOCIATES PLANNING AND DIRECTION WAS LESS THAN 1.2% OF THE AMOUNT RAISED.

We believe this means much to you in deciding upon the manner in which you will raise the money you need.

Lawson Associates are as close to you as your telephone. A collect call today to Rockville Centre 6-0177 will give you information to answer the funds need of your parish.

LAWSON ASSOCIATES
inc.

FUND RAISING COUNSEL — ROCKVILLE CENTRE, N. Y.


And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.
St. Luke 2:7
Will & Baumer
CHURCH CANDLES
The Pioneer Church Candle Manufacturers of America • Established 1855
Syracuse • New York • Boston • Los Angeles • Chicago • Montreal

THIS FALL THE HENRY REGNERY COMPANY PRESENTS A DISTINGUISHED LIST OF CATHOLIC BOOKS AND BOOKS FOR CATHOLIC READERS

MARY MOTHER OF GOD
Text by Henri Ghéon

The finest single art book ever devoted exclusively to the Mother of God which includes practically every famous Madonna from the early Roman and Byzantine representations down to Paul Gauguin's Tahitian Madonna. 112 plates, 20 in full color. A superb Christmas gift. $10.00

ST. PIUS X
by Leonard von Matt

A striking pictorial biography of the great St. Pius X. This new biographical method combines both pictures and text to reproduce a great saint and his life and times. 200 pictures. *Imprimatur.* $6.00

LUKE DELMEGE
by Canon P. A. Sheehan

"One of the finest works that the art of fiction has ever given to the world."—*Catholic World.* With profound insight and great humor, Canon Sheehan tells the story of an Irish priest. *A Thomas More Book to Live.* $4.50

CATHOLIC-PROTESTANT CONFLICTS IN AMERICA
by John J. Kane

One of the most eminent Catholic sociologists has written what is probably the only thorough analysis of the place of American Catholics in the social, economic and political activities of the United States. *Imprimatur.* $3.50

ANGELUS BOOKS

An important new line of first-rate books on Catholic subjects at the uniform low cost of $1.25. These are *new* books, not reprints, by well known Catholic authors. Each book is bound in stiff paper cover, varnished, set in large clear type, with standard formats throughout. In addition to the book illustrated at right, other titles to be included this fall are *St. Bernadette, The Rhythm of Life, The Converts Handbook, Theology of the Apostolate, Mental Hygiene and Christian Principles,* and *Ethics of Brain Surgery.*

plus

A SAINT OF THE WEEK
by Desmond Murray, O.P.

A concise, clearly written book on the lives of nearly fifty saints. Each life is followed by a practical lesson. *Imprimatur.* Illustrated. $4.50

TWO PORTRAITS OF ST. THERESE OF LISIEUX
by Etienne Robo

A dispassionate, critical study of the sometimes false legend that has grown up around St. Therese of Lisieux. *Imprimatur.* $3.00

A PORTRAIT OF ST. LUKE
by A. H. N. Green-Armytage

From a careful reading of the Gospel and the Acts, the author makes a brilliant reconstruction of the personal and literary character of St. Luke. *Imprimatur.* $3.00

BEYOND THE GLASS
A Novel by Antonia White

"One of the very best novelists of the day. Her place is beside Miss Elizabeth Bowen and Miss Compton Burnett."—*Evelyn Waugh.*

A novel that for sheer power and sensitivity surpasses any other dealing with insanity. $3.75

CATCH US THOSE LITTLE FOXES
by a Carmelite Nun

A fine, deeply-perceptive record of a twenty-four hour day in the life of a Carmelite nun in a typical Carmelite monastery. *Imprimatur.* $1.50

SURPRISING MYSTICS
by Herbert Thurston, S.J.

A study of the lives of unusual mystics ranging from the 12th century to the present day, by the outstanding authority in the field. *Imprimatur.* $3.75

THE LAYMAN IN THE CHURCH
by Michael de la Bedoyere

The author emphasizes that every person is a full member of the Church, and every layman in his own way is a member of the Mystical Body. *Imprimatur.* $2.75

PATRISTIC HOMILIES ON THE GOSPELS
by Rev. M. F. Toal, D.D.

An exhaustive study of the Gospels of the Sundays from Advent to Lent. *Imprimatur.* $7.50

THE CONCEPT OF FREEDOM
edited by Carl W. Grindel, C.M.

Noted scholars of St. John's University in Brooklyn contribute essays endeavoring to clarify the significance of true freedom. $10.00

THE MIND OF SANTAYANA
by Richard Butler, O.P.

A definitive evaluation and analysis of Santayana's philosophical and literary writings by a scholar who worked personally with the philosopher for the last two years of his life. $4.00

THE PRACTICE OF THE VOWS
by L. Colin, C.S.S.R.

Published last spring, this first class book on the vows of religious was immediately hailed for its excellence. $4.00

the No. 1 Catholic best seller
Romano Guardini's masterpiece
THE LORD
"Undoubted treasure."
—*America*
A superb Christmas gift.
$6.50

For Young Catholic Readers

THE ANGEL WHO GUARDED THE TOYS
by Doris Burton; illustrated by Mary Gehr $2.75

DARING TO LIVE
by Doris Burton $3.00

THE LITTLE FRIENDS OF JESUS
by Marcelle Auclair; illustrated by Mary Gehr $2.00

HENRY REGNERY COMPANY · CHICAGO 4, ILLINOIS

Firms with Episcopal Authorization to Replate and Repair Sacred Vessels

BOSTON:	BENZIGER BROTHERS, INC., 95 Summer St. Phone: HAncock 6-6330 (Factory: Brooklyn, N. Y.) PATRICK J. GILL & SONS, INC., 387 Washington Street and 9 Fowle St., Woburn, Mass.
CHICAGO:	ALT SILVER PLATE MANUFACTURING CO. 413-421 North State Street BENZIGER BROTHERS, INC., 223-225 W. Washington Street Phone: FRanklin 2-8936 (Factory: Brooklyn, N. Y.) LAWRENCE N. DALEIDEN CO., 218 W. Madison Street (Factory and Office) Phone: FRanklin 2-5156 DAPRATO STATUARY CO., 762 W. Adams Street
CINCINNATI:	BENZIGER BROTHERS, INC., 429 Main Street Phone: MAin 0766 (Factory: Brooklyn, N. Y.) FR. PUSTET CO., 436 Main Street
CLEVELAND:	JOHN W. WINTERICH AND ASSOCIATES, INC. 3700 Euclid Avenue
NEW YORK:	BENZIGER BROTHERS, INC., 6-8 Barclay Street Phone: ALgonquin 4-3053 (Factory: Brooklyn, N. Y.) THE EDWARD O'TOOLE CO., 65 Barclay Street FR. PUSTET CO., 14 Barclay Street RAMBUSCH DECORATING CO., 40 West 13th Street
OMAHA:	KOLEY PLATING CO., 2951-53-55 Harney Street
ST. LOUIS:	B. HERDER BOOK CO., 17 South Broadway
ST. PAUL:	THE E. M. LOHMANN CO., 413-415 Sibley Street
SAN FRANCISCO:	BENZIGER BROTHERS, INC., 758 Mission Street Phone: SUtter 1-5159 (Factory: Brooklyn, N. Y.)

Back Issues

Do you bind your copies of *The American Ecclesiastical Review*? If you intend to do so, we can supply you with such copies as may be missing from your set, at the following rates:

1-10 years back.....50c ea.	31-40 years back.....70c ea.
11-20 years back.....55c ea.	41-50 years back.....80c ea.
21-30 years back.....60c ea.	51-60 years back.....90c ea.

61 years and up.....$1.00 ea.

THE AMERICAN ECCLESIASTICAL REVIEW

c/o Catholic University of America

620 Michigan Avenue, N.E. Washington 17, D. C.

BIRETTAS

BY
TOOMEY

- Correctly designed
- Expertly made
- Available in Grosgrain or Worsted Material
- Full-threaded pompoms
- Folding or stiff models
- Priced for the clerical budget

BUY THEM FROM YOUR FAVORITE RELIGIOUS GOODS SUPPLIER

R. J. TOOMEY COMPANY

Now again available to priests:

THE MIRROR OF PRIESTS

A series of questions for the examination of conscience on the ascetic life and pastoral duties of the priest, by Father Aurelian of the Blessed Sacrament, O.C.D. The Fourth revised edition is leather-bound, 590 pages in length. The price: $3.00.

ORDER FROM

MT. CARMEL BOOK SHOP
2131 Lincoln Road, N.E.
Washington 2, D. C.

SINCE 1900

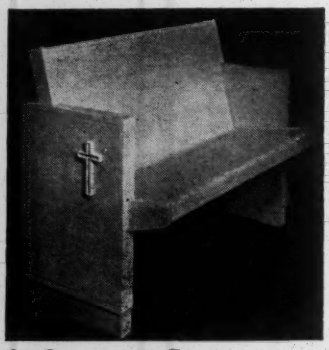
Priests... Laybrothers... Seminary Students

SAVE $2 to $7 per thousand on your LIFE INSURANCE!

You are eligible for MLCU's "Double Protection" plan that provides twice the life insurance coverage at *less than half* the proportionate extra cost. Benefits may be left to the Church or to a relative. Sold only by mail for over 50 years. *Write for our free "Double Protection" bulletin.*

MINISTERS LIFE & CASUALTY UNION
127 Ministers Life Bldg., Minneapolis 16, Minn.

CRAFTSMANSHIP
. . . in wood



Pews by CATHEDRAL CRAFTSMEN are made in continuous lengths without obstructive center divisions thus creating usable space over entire length of pew. Backs and seats are factory assembled into continuous units without loose joints at seat and back or length junctions.

For information regarding pews and other church furnishings write to:

CATHEDRAL CRAFTSMEN
P. O. Box 286, Dept. F
WAUKESHA—WISCONSIN

Now Available . . .

(by popular request)

JUVENILE COURTSHIPS

by V. Rev. Francis J. Connell, C.SS.R.

(A reprint from the March 1955 issue of THE AMERICAN ECCLESIASTICAL REVIEW)

Single copy.....25c
In lots of 25.....20c ea.
In lots of 100.....18c ea.
Prices Postpaid

Address: THE AMERICAN ECCLESIASTICAL REVIEW
The Catholic University of America
Washington 17, D. C.

HOW TO BREAK DOWN THE
Invisible Barrier
. . . THAT KEEPS SO MANY AWAY FROM CONFESSION

18 percent of all Catholics suffer with impaired hearing . . . and, too often, *avoid confession* . . . out of sheer embarrassment. So reports Rev. George J. Haye, Director of the Apostolate for the Deaf.

Now, this invisible but potent barrier to the Sacrament *can be overcome* — in your own church — this very day! With

Confessionaire

the perfected hearing aid for Catholic confessionals. With Confessionaire, the "hard-of-hearing" penitent — *without revealing his affliction* — may hear clearly, effortlessly, the slightest whisper of the confessor's voice.

Confessionaire is easily installed, operates from any standard AC or DC outlet. Simple accessories *extend* its benefits to the *"hard-of-hearing" priest,* as well. Please accept a 30-day trial in your own confessional, without cost or obligation. See coupon below:

30-DAY FREE TRIAL

AUDIO EQUIPMENT CO., INC. (Dept. R)
805 MIDDLE NECK ROAD, GREAT NECK, N. Y.

☐ Please send Confessionaire for 30-day FREE trial. It is my privilege to return the instrument, and owe you nothing. Or, if I decide to purchase it, you may bill the church, later, at only $74.00 complete.

☐ Send 16-page brochure, with details, and how Confessionaire can also aid the "hard-of-hearing" priest.

Name_____
Church_____
St. & No._____
City_____ Zone (if any)_____ State_____

NEW NEW

A Different Kind of Prayer Book

My Daily Prayer

Daily Prayers

Seasonal Thoughts

Lives of the Saints

The supreme act of Catholic worship is the Holy Sacrifice of the Mass. Next in dignity come the Hours of Prayer, which are set forth in the Breviary and known as the "Divine Office." These Hours of Prayer form an unceasing round of praise and prayer during the day and night.

The praying of the Hours is obligatory on the Clergy and certain Religious. It is obvious that the majority of laymen cannot find time for this great "Work of God." But a worthwhile and workable approach to the ideal is possible.

Knowing that many laymen desire to take part in the prayer life of Holy Church and in the hope that even greater numbers will avail themselves of the privilege of praying in the spirit of the Breviary, the Confraternity of the Precious Blood herewith presents this pocket-size Prayerbook.

Pocket Sized...512 pages **82¢** *Printed in two colors*

ATTRACTIVELY BOUND IN BLACK TWO-TONE IMITATION LEATHER

THE CONFRATERNITY OF THE PRECIOUS BLOOD

RT. REV. MSGR. JOSEPH B. FREY, DIRECTOR

5300 FT. HAMILTON PARKWAY • • • BROOKLYN 19, N. Y.

Publishers of MY IMITATION OF CHRIST • MY DAILY PSALM BOOK • MY DAILY BREAD • MY SUNDAY MISSAL • CHRIST IN THE GOSPEL • MY WAY OF LIFE

BOOKS FOR CHRISTMAS

THE BURNING FLAME
Life of Pope Pius X
By Rev. Francis Beauchesne Thornton
A colorful story of this humble priest of the people, who advanced against his will to the highest position in the Church. So revealing is this biography that the reader feels like an eyewitness of the events. 224 pages..... $3.50

CROSS UPON CROSS
The Life of Pope Pius IX
By Rev. Francis Beauchesne Thornton
The first life of this Pope by an American. Based on original research on official Roman Documents, and written in Father Thornton's interesting and down-to-earth style. Large 12 mo. 256 pages, illustrated jacket..... $3.50

IN HEAVEN WE SHALL REST
Life of Vincent Pallotti
By Katherine Burton
A Biography of the founder of the Sisters of the Catholic Apostolate and a pioneer of Catholic Action. Preface by His Eminence Francis Cardinal Spellman. 224 pages..... $3.75

DAILY BREVIARY MEDITATIONS
By the Most Rev. Joseph Angrisani, D.D.
Translated by Rev. Joseph McMullin, Ph.D.
Preface by Rt. Rev. Msgr. Joseph A. Nelson, P.A., D.D.
The Meditations follow day by day the Scripture Lessons of the Roman Breviary. Each meditation goes directly to the heart of some spiritual question and is expressed in clear, modern language. The style is marked by a sense of humor combined with sound spirituality. Here is the perfect complement to the daily reading of the Breviary. 4 Vols., 18 mo. — 4 x 6¼ inches. 79-2001 — Levant grain, simulated leather, yellow edge, boxed — Set of 4 Vol..... $25.00

THE RACCOLTA
The Official Edition, Revised 1950
By Rev. Jos. P. Christopher, Ph.D. and
Rev. Charles E. Spence, M.A.
Rt. Rev. John F. Rowan, D.D.
This prayerbook is a treasury of the Church's only official indulgenced prayers. Prayers for every occasion from the briefest ejaculations to the complete Novena. Printed in red and black. 700 pages. Simulated leather, gray edges..... $4.75

SEASONAL BREVIARY

The Regular Breviary in expanded form for the Great Feasts — 3 Vols., 4 x 6 inches — with New Psalms

CHRISTMAS
(Nativitatis et Epiphaniae Domini)
from Dec. 24 to Sat. of week after Epiphany

HOLY WEEK
(Majoris Hebdomadae)
from Sat. after Passion Sunday to Sunday in White incl.

PENTECOST
(Pentecostes et SS Corporis Christi)
from Vigil of Pentecost to Friday within Octave of Sacred Heart.

Simulated Leather, yellow edges, per vol. $5.50 Leather, gold edges, per vol. $7.50. Red Morocco, gold edges, per set $39.00.

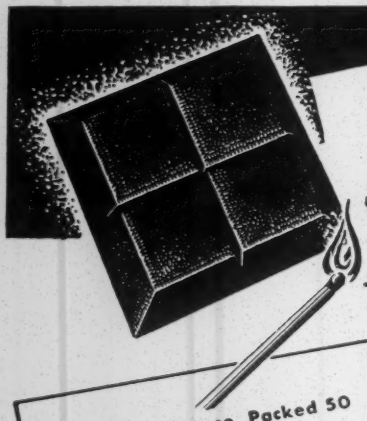
At your local bookstore or from

BENZIGER BROTHERS, Inc.

Printers to the Holy Apostolic See and the Sacred Congregation of Rites

6-8 Barclay Street, New York 8, N. Y. ALgonquin 4-3053

BOSTON 10 CHICAGO 6 CINCINNATI 1 SAN FRANCISCO 3



KWIK·LITE*

the easy-lighting, long-burning PREPARED CHARCOAL

Processed by a new method from extra-dry charred hard wood, KWIK-LITE PREPARED CHARCOAL ignites instantly from the flame of an ordinary match held to a corner or edge of the convenient, easily-divided block. The glow spreads rapidly — without flame, smoke or odor — giving off an intense heat that will produce a generous outpouring of incense from the censer. **Highly-compressed for smooth, even burning,** each small piece or division will last well over an hour — adequate for the longest service.

10 boxes to case. Packed 50 large blocks in a box, each block scored to break into 4 small divisions, giving a total of 200 censer charges per box. Ask your religious goods dealer, or write to

5382

*Trade Mark

WILL & BAUMER CANDLE CO., INC.

ESTABLISHED 1855 HOME OFFICE & FACTORY • SYRACUSE, N. Y.

Branches: New York Chicago Boston Los Angeles Montreal